NEEDFVLL HELPES:

AGAINST

DESPERATE PERPLEXITIE;

AND

DEEPE SECVRITIE.

As they haue beene delivered in ſundry Sermons on ſeverall Texts;

BY

THOMAS BARNES.

Preacher of Gods VVord at St *Margretts* in *New-Fiſh-ſtreete*. LONDON.

LONDON

Printed by *I. D.* for *Nathaniell Newbery*: and are to be ſold at his Shop at the ſigne of the *Starre* vnder St *Peters* Church in *Corn-hill*, and in *Popes-head* Alley.

1624.

BRITISH MUSEUM

CVRE
for the Comfortles:

OR

MEDITATIONS
VPON *Isa.* 40. 1. 2.

BY

THOMAS BARNES.

Preacher of the VVord at St *Margretts*,
in *New-Fish-streete*. LONDON.

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Corn-hill, and in *Popes*-head Alley.
1624.

CYRE

for the Gentlemen:

MEDITATIONS

BRITISH MUSEUM

TO THE VVORSHIPFVLL Mr THOMAS VVOOD, Pastour of St *Margretts* in *New-Fish-streete*; With the rest of the *Parishioners*, my louing *friends*, the comforts of Gods chosen in GRACE here, in GLORY hereafter.

Worshipfull, and Welbeloued:

HOw needfull it is, to Pen *Tractates* of *comfort*, in these dayes of *sorrow*, who knoweth not, that doth but know of the *great troubles* of Gods people in *forraine partes*, the *many distresses* of many soules amongst *our*

ſelues? *Some* groning vnder the grieuous burthen of their *great tranſgreſsions*; *Some* mourning vnder the mightie weight of *great Afflictions*; *Some* moleſted with ſtrange fitts of *ſtrong temptations*. *All* of *them* panting after the *ſweet Waters* of the *Sanctuary*, to refreſh their
a Pſal. 42. 1. *ſoules*, as the *chaſed*[a] *Hart* doth bray, and breath after the *water brookes* to refreſh *its bodie*. The conſideration of *this* (together with the perſwaſion of ſome Chriſtian friends aduiſing *thereto*) induced me to publiſh in *Print my Meditations* vpon that *Evangelicall Charge*, to comfort *Gods Iſrael*, which the God of *Iſrael* doth lay vpon *VS* that are the *Miniſters* of the *Goſpell*. VVherein my ayme, and endeuour is, not onely to *diſtinguiſh* betwixt *man* and *man*, whom ſolid comfort, *doth*, and doth *not*, belong vnto: but alſo to *direct* the *diſtreſſed ſoule*, how to lay hold on, and apply thoſe *heauenly comforts* it ſtands in need of; notwithſtanding the world of impediments, which, by the *malice* of *Satan*, and from the *vnbeliefe* of the *vnregenerate part*, are Obiected in the Way.

Theſe *Meditations* I doe confeſſe, are not *many*; *too few* for ſo *ample* a *Charge*; Comprized

in

in a *ſmall* Volume; a Volume *too ſmall*, to preſent ſo *many*, ſo *good* friends, withall. Yet notwithſtanding, as hope of good, that it may doe to the *Church* of *God*, hath emboldened me to let it paſſe to publique view, in theſe *Critike* dayes: So, (as *little* as it is) I could doe no leſſe then make it *Yours* by dedication. If any demand my reaſons why? my Anſwer is:

Firſt, *You* did, with *patience* heare it, when firſt *I* did (though weakely) Preach it.

Secondly, *Your* kindnes *to* me, ſince firſt you *call'd* mee, calleth for *this*, as a returne of *ſome ſmall* thanks, vntill ſuch time as the hand of Heauen vouchſafe to afford ſome after occaſion, to teſtifie my thankfulneſſe in ſome better *manner*, with ſome larger *matter*.

Thirdly, I wiſh the refreſhment of your ſoules with the *Comforts* it treates off.

And laſtly, if any be contrite among you, I deſire *their* cure, which *this*, by Gods bleſſing, may in ſome meaſure conduce vnto, amongſt the *many Medicines*, which *GODS Phyſitians* doe adminiſter in theſe dayes. Accept it with loue I doe entreate you;

let

let it haue countenance, and shelter from *You*. Although it be not so gayly polished, as I know *some* could haue made it, yet vse-full, I know, it may be vnto you. And if I may, by the meanes thereof, in any measure, be an helper to your ioy, or to the ioy of any of Gods people, a ioyfull man shall I be; in that, by *this* I shall plainely see, mine ayme answered, my desire satisfied, my poore labours richly rewarded. *And so I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance amongst all them that are sanctified*[b]. And *the Lord of peace himselfe, giue you peace alwaies, by all meanes*[c]. So prayes *he*, who is

[b] Act. 20. 32.

[c] 2 Thes. 3. 16.

Your seruant in the LORDS *great Worke of the Ministry of the* GOSPELL:

THOMAS BARNES.

THE SPOVSES SPIKENARD.

Canticles 1. 12. 13. 14.

12. *While the King ſitteth at his Table, my Spikenard ſendeth forth the ſmell thereof.*

13. *A bundle of Myrrhe is my welbeloved vnto me, he ſhall lie all night betweene my breaſts.*

THree Workes did *Salomon* Write, that the Church of GOD might be the better for that Wiſedome which the God of Wiſedome beſtowed vpon him, *Proverbiall Sentences, Powerfull Sermons,* and *Patheticall Songs*: which Workes in Canonicall Scriptures, are knowne by theſe names, *Proverbs, Eccleſiaſtes, Canticles,* each of which

conteineth in it moſt excellent and heavenly matter, but the ſweeteſt of all the reſt is this Booke of the *Canticles*. Wherein, vnder a continued *Allegorie* in the forme of a *Paſtorall Elegie*, this heavenly inſpired Poet doth breath out the melodious ſtraines & paſſages of loue mutually interchanged betweene the great Spouſe *Chriſt Ieſus*, and his beſt beloued Bride the *Church*. Amongſt which ſtraines this Text is one, being a part of that heavenly Dialogue betwixt Chriſt and his Church, comprehended in this Chapter. In which Dialogue, two things (to make the parts of this Chapter) are conſiderable; firſt, the Prologue or Entrance into the Dialogue, in the firſt ſix verſes. Secondly, the Dialogue it ſelfe, from the ſeaventh verſe to the end of the Chapter. In the Prologue, the Church doth two things; firſt, ſhe expreſſeth her ardent deſire of a coniugall communion with her husband Chriſt Ieſus, in the ſecond, third, and fourth verſes. Secondly, ſhe taketh away the ſcandall, partly, of the croſſe which ſhe is expoſed vnto, partly, of thoſe infirmities which ſhe is inclined vnto, both which might be caſt in her teeth by falſe brethren, to vpbraid her for too much ſaucineſſe, that ſhee ſeeming ſo blacke, dares be ſo bold as to deſire communion with ſo beautifull an husband as Chriſt is; and this ſhe doth in the fifth and ſixth verſes.

The Dialogue it ſelfe comprehends in it three particulars. Firſt, a queſtion that the Church maketh where ſhee might find her Chriſt as a comforter in the time of affliction, as an helper in the time of temptation, in the ſeaventh verſe. Secondly, Chriſt his anſwere to this queſtion, in the eight verſe. Thirdly, the excellent praiſes which they doe mutually conferre each vpon the other, from the ninth verſe to the end of the Chapter. Chriſt praiſing the Church in the ninth, tenth, eleventh, fifteenth, ſixteenth, and ſeaventeenth verſes. And the Church commending her Chriſt, in the words of this Text, and that from two properties which ſhee perceived in him, { 1. *Greatneſſe* in the 12. verſe. 2. *Goodneſſe* in the 13. verſe.

The

The first of these, Order requireth wee should first deale withall.

12. *While the King sitteth at his Table, my Spikenard sendeth forth the smell thereof.*

BEcause the royaltie of personage, costlines of provision for his Bride, and statelinesse of presence with his Bride, doe much set forth the *Greatnesse* of a Bridegroome: therefore the Church here commendeth the Greatnes of HER spirituall Spouse, from these three particulars. 1.* the royaltie of his person by the stile (KING) that shee giveth him. *While the King.* 2. The costlines of provision for her, by the Table which shee speaketh of, calling it *His Table.* 3. The statelines of his presence, by his sitting at this Table, *While the King sitteth at his Table*, amplified by the adiunct *sweetnesse*, which her Spikenard did send vnto him, while he was thus present with her; *My Spikenard sendeth forth the smell thereof.*

Parts of the Text.

The reason of the division, is because *King* in the 12. ver. is a stile of *Greatnes*, and *welbeloued* in the 13. verse a title of *goodnesse*.

* *Regem non citrà magnificentiã nota appellatum sponsum Mercer. ad locum.*

TO begin with the stile royall which shee giueth him, *While the King.* Howsoever [a] One by *King* here, vnderstandeth King *Asa*, spoken of 2. *Chron.* 15. and others in the hystoricall sense, King *Salomon*, yet with [b] others I doe rather mystically vnderstand Christ Iesus, the spirituall *Salomon*, and [c] *Prince of peace.* And so our Observation must be this; *That the husband of the Church Christ Iesus is a King.* This is a knowne Maxime, in the proofe whereof the Scripture is no whit barren. The Psalmist, speaking in the person of the Church, calleth him [d] *our King.* *Daniel* calleth him [e] *Messiah the Prince.* And [f] *Michaell the great Prince.* S. *Iohn*, in one place of the *Revelation* stileth him the *Prince of the Kings of the earth* [g]; and in another, the *King of Kings, the Lord of Lords* [h]. Herewith squareth that of *Ieremy*, [i] *Behold the daies come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a KING shall raigne and prosper, and shall execute iudgement and iustice vpon the earth.* The same thing spake the Angell to *Mary*, concerning Christ, [k] *He shall*

The first circumstance in the first part.

The meaning.

[a] *Brightm.*
[b] *Mercer. Pisc.*
[c] Isa. 9. 6.

Doct. 1. Christ the Churches Spouse is a King.

[d] Psal. 47. 7.
[e] Dan. 9. 25.
[f] Chap. 12. 1.
[g] Apoc. 1. 5.
[h] Chap 19. 16.
[i] Iere. 23. 5.
[k] Luk. 1. 33.

shall raigne over the house of David, and of his kingdome shall be none end. All these testimonies (with many other which might haue beene alledged) doe manifestly shew this to be a truth, That *Christ Iesus, Sions Spouse, is a King.*

How Christ is a King, two wayes.

And if we would know how he came by this Kingly office (which must be answered before the poynt be applyed) wee must vnderstand, that he is a King two wayes.

{ First, By dominion of himselfe.
{ Secondly, By donation from another.

1. First, by donation and authoritie of himselfe, and so he is *Iehovah*, God equall with the Father, and the holy Ghost, in vnitie of essence, equalitie of potency, maiestie, glory, and soveraignetie over all creatures.

2. He is a King by donation and gift, receiuing the kingdome (as he is θεανθρωπος) or Mediator of the Church from the Father, in which regard he is called *Messiah* in the olde Testament, and *Christ* in the new, which signifie *Annoynted*, that is, *Annoynted of the Father*, and so much he testifieth himselfe; [l] *All things*, and [*] *All power both in heaven and in earth, are giuen me of my Father.* Thus the poynt is made good and made cleere. It is as vsefull as plaine. For, first of all it lets vs see, the notable dignitie of the Church of Christ. To heare the Psalmist calling her *the DAVGHTER of the King* [m]: to heare *Salomon* stiling her *the Princes DAVGHTER* [n], is to heare her dignitie vnmatchable; but to heare her, her selfe (as shee is the WIFE of Christ) stiling him *the King* in my Text, to heare *Christ the King* calling her his *Spouse, his loue, his doue, his vndefiled one, &c.* as he doth in more places of this Booke then one; this is to heare her excellency to be vnutterable. What honour can be paralelled with it? What dignitie is comparable to it? *Behold* (saith S. *Iohn*) (to stirre vp attention) *what manner of loue the Father hath bestowed vpon vs, that we should be called the sonnes of God* [o]. *Behold*, (may I say, to stirre vp admiration) *what singular kindnes the sonne hath showne the Church, that shee should be the Wife of God?* If by the grace of adoption, to be the BRETHREN of Christ, can command

[l] Mat. 11. 27.
[*] Chap. 28. 28

Vse 1.

[m] Psal. 45. 13.
[n] Cant. 7. 1.

[o] 1 Ioh. 3. 1.

a *Behold* at our hands, then by the vertue of an holy coniunction to be the BRIDE of Christ, must needs call for a *Behold* and *wonder at our hands.* And (to speake truth) so wonderfull is this dignitie, that except by an *Allegorie* I cannot set it forth. We know that that Woman which hath an earthly King to her husband, excelleth all other degrees of Women (though great and noble) in the Land where shee liueth, in divers particulars. For shee hath a more noble Guard to attend her, more royall Garments to array her, more costly Iewels to adorne her, more stately Pallaces to inhabite in, more pleasant Galleries to walke vpon, then they haue, or at least then its fit they should haue. And doth not that P*Woman cloathed with the Sunne, I meane the*q *Church,* who is contracted to the Heavenly King, excell all other sorts and societies of people in the like? Out of doubt shee doth: Emperors with all their Monarchies, Nobles with all their dignities, Captaines with all their Victories, Papists with all their prelacies, Pagans with all their excellencies, are not comparable vnto her. Her guard are the Angels of Christ[r]; Her garments are the robes of Christ[s]; Her iewels are the graces of Christ; Her dwelling place is the kingdome of Christ, of grace here, of glory hereafter; Her walking places are the wayes of Christ, for it is onely the priviledge of Christians to tread in the steps of their soveraigne and Saviour. Well then might the Psalmist say, *Glorious things are spoken of thee thou Citie of God*[t]. I know what opinion the world hath of the Church, deeming her of all people to be the basest, even the very scumme and refuse of men: I know also that her owne members in the time of temptation thinke more hardly of themselues, then there is either cause or warrant; But whatsoever the world thinkes of her, whatsoever poore Christians in the times of distresse thinke of themselues, yet it is a certaine thing, that *great honour haue all the Saints*[u]; the poynt in hand informeth vs of no lesse, when it saith, that *Israels husband is a King.*

P Apoc. 12. 1.
q So *Pareus*, and others expound it.

r Psal. 34. 7. Heb. 1. 14.
s Apoc. 12, 14.

t Psal. 87. 3.

O nunquam satis extensam credentium dignitatem. Muscul. in Explana. Psal. 45. v. 9. Obs. 2.

u Psal. 149. 9.

Vse 2. For the enemies of *Sion.*

Secondly, this poynt is not without its Vse, for the enemies of the Church; For, first it may be bent AGAINST them by way of terror. Secondly, it may be directed TO them by way of counsell.

1. By way of terror.

First, I say, it may be a ground of terrour AGAINST them, for the wrongs that they offer to the members of Christ. Ah poore wretches, are they aware whom they oppose? consider they whom they set against! they persecute, wrong, oppugne, them who are the Wife of Christ Iesus, a glorious Bride, whose husband is a King; King, not onely by donation from the Father, but also by dominion of himselfe. Meane men (yee know) if they loue their Wiues, will not see them wronged if they can helpe it, much lesse will Kings brooke the iniuries that are offered their Queenes. That treason which is spoken or plotted against them, they take as done to themselues, and will be revenged for it. And will the *King of Kings*, that *Great Prince, Christ Iesus*, doe lesse for his Wife, the Church? No, no: he paide too deare a price for her, as not to maintaine her cause, and avenge her quarrell: and if he vndertakes to defend her, then woe to those that offend her; *Better a Mill-stone were hanged about their neckes, and they cast into the middest of the Sea.*

[a] Ios. 10. 3-26 verses.

I remember in the Booke of *Ioshua*, how those [a] five Kings were served for Warring against the *Gibeonites*, that were entred into league with *Iosuah*; the Captaines trod vpon their neckes, they were hanged vpon five trees against the Sunne: And will not the great [x] *Captaine of the Lords Host* tread vpon THEIR neckes, and punish THEM in his wrath, that set against those that are entred not onely into league, but also into contract with Iesus, our spirituall *Iosuah*? Be but a man a [y] Water-bearer to the Congregation of *Israel*, or a [z] *Doore-keeper in the house of God*, or like *Iohn Baptist* [a] *least in the Kingdome of heaven*, his wrongs shall be righted, his cause shall be avenged. What became of them that set against *Daniel*? were not their bones broken, and their bodies eaten with the teeth of Lyons [b]. How fared it

[x] Ios. 5. 15.
[y] Ios. 9. 27.
[z] Psal. 84. 10.
[a] Mat. 11. 11.
[b] Dan. 6. 24.

with

with those that bound the three Children, and cast them into the fiery Furnace? were they not scorched to death with the flame of the fire[c]? Did not [d] Lice gnaw out the bowells, and doth not a curse lie vpon the name of *Herod*, who murthered *Iames*, and imprisoned *Peter*, the [e] servants of the Lord Iesus Christ? What end came *Nero* vnto, that vnnaturall Monster, who imbrued his hands in the blood of his owne mother, wife, kindred, and others[f]; that cruell Lyon, as *Paul* calls him [g], who murthered and massacred the poore Christians? If that be true, which is storied of him, his owne sword did he sheath in his owne blood, and became his owne Butcher[*]. In times of later persecution amongst vs, what fearefull endes did those butchers come vnto, that slew the Saints. Some had their gutts carried about the streets vpon Bulls hornes[h]; others dyed madde[i]; others were strucke dead with the immediate hand of God[k] as they haue [l] *Diotrephes*-like beene prating and inveighing against the members of Christ, in their Pulpits. And therefore I tell thee, tis dangerous medling against the Saints, it is fearefull to flout at them, to backbite them, slander them, hate them, devise & practise mischiefe against them. What? longest thou to haue *Sions King* to breake thee in pieces, and the [m] *Lyon of the tribe of Iudah* about thy eares? Alas man, if the rage of an earthly King (as *Salomon* speaketh) *be like the roaring of a Lyon*[n], what shall Christ his wrath be against his owne and his Brides adversaries? Is he thinkest thou a King onely IN his Church, and TO his Church, to rule it by his Word, and guide it by his Spirit, and not as well a King FOR his Church, to auenge the wrongs thou shalt dare to offer vnto it? Oh, fond wretch, doe not deceiue thine owne soule; *Vengeance belongs to him and he will repay.*

That therefore I may vse this point by way of counsell, let me perswade a little with thee; Doe no wrong to the Church of Christ, or any member of the same; Remember the charge that the Lord himselfe giueth; *Touch not mine annointed, and doe my Prophets no harme*[o]. Touch them not with thy tongue, shoote not out *bitter words* against them.

Touch

[c] Chap. 3. 22.
[d] Act. 12. 23.
[e] Iam. 1. 1.
[f] 1 Pet. 1. 1.
[f] *Sueton in vita Neronis, cap. 34. 35.*
[g] 2 Tim. 4. 17.
[*] *Auson de 12. Cæsar. Matricidaq; Nero proprio se perculit ense.*
[h] *Fox Martyr: Olog. edit. Anno 1596. Pag. 712. Idem ibid.*
[i] *Pag. 1904. Melanct. chron. l. 11. p. 20.*
[k] *Fox. Mart. 1908. & 1417*
[l] 3 Ioh. 9.
[m] Revel. 5. 5.
[n] Pro. 19. 12.
Deut. 32. 35.
2. Part of the vse to *Sions* enemies, *viz.* Counsell or perswasion.
[o] Psal. 105. 15.

Touch them not with thy Pen, frame no bitter writings against them; touch them not with thy hand, offer no violence vnto them; touch them not with thy head, invent no ill against them. For what shall it availe thee to wrong them, when as their husband Christ is a King. * A King, I say, and therefore wants no wisedome, but is able to goe beyond thee, beest thou as craftie in thy fetches as the Serpent was; A King, I say, who wants no power, but is able to confound thee, wert thou as mightie in thy courses as euer proud *Senacherib* was: and both his Princely policy, and Kingly potency, shall concurre and meete together for thy ruine, rather then his Wife shall suffer at thy handes any more then what shall turne to her eternall well-fare. Is it not a vaine thing for thee to attempt that which both the wisedome and power of Christ oppoſeth it selfe against?

* *Motiue* 1. Against this crueltie the King Christ bendes his wisedome and his power. *Ledere servos Dei & Christi eius persecutionibus desine; quos læsos vltio divina defendit. Cypr. Tract. contra Demetr. fol. 72.*

Besides, there is little reason, nay it is against all reason, that thou shouldest doe harme vnto the Saints, for neither doth the Husband nor the Wife giue any iust cause vnto thee. First, for the husband and King himselfe. What wrong did he ever doe thee? Hath he ever dealt vnmercifully and cruelly with thee? Is it not by HIS patience that thou art kept out of hell, so long agoe, so many wayes deserved by thee? Is it not by HIS goodnesse and providence, that thou hast health, libertie, peace, prosperitie, &c? Nay, doth He not in the motions of his Spirit, which thou quenchest, in the ministry of his Word, which thou despisest, make most free and gracious offers of his owne precious blood, to saue thy soule from euerlasting damnation, & saued thou mightest be, if thine impenitent and vnbeleeuing heart did not reiect and set light by these offers? Answere me, by whom hast thou, thy beeing, life, and moouing, and euery good thing that thou doest enioy? and is this the recompence of his kindnesse, to abuse and despise his Wife, his beloued Wife, and persecute him in his members? What an vniust and vnequall thing is this? What? Must HIS Wife of all other in the world, be accounted factious, sectitious, trouble-States, traytors, that speake against *Cæsar*, not worthy to

Motiue 2. To wrong the Church is vnequall and vniust dealing. 1. With Christ himselfe.

liue

liue in a Common-wealth, &c? Seruest thou this King thus indeed for his goodnesse? Oh iniury most horrible, Oh wrong most intollerable, which thou wilt neuer be able to answere, when he shall P come in the Clouds to avenge the blood of the Saints.

P Apoc. 1. 7. Mat. 24. 30.

Againe, As Christ himselfe on *his* part giues thee no iust cause to hurt his Church, no more doth shee on *her* part; for what iniury doth shee doe thee? Shee refuseth indeed to run to the same excesse of ryot with thee. Accountest thou *this* a wrong. In *this* (if thou hadst but eyes to see) shee is more thy friend then thine enemy, because shee would not by any bad example hearten and harden thee in the way to damnation; contrarily, by her good example shee would allure thee TO, and invre thee IN the way to salvation. Besides, By HER meanes thou doest enioy much good. Were it not for HER, thy house would be burned over thy head; for when there shall cease to be a Church vpon the earth, all things thereon shall be melted by fire*. Many a time doth shee confer with her Kingly Spouse for thy good; shee entreateth him (if it be his blessed will) to turnr thee from thy sinnes, to saue thee in the heavens; By her prayers shee stopps many a iudgement from lighting vpon thee, she fetcheth many a blessing from heaven for thee. For Gods sake then be not so vniust, as to harme those, for whose sake the very world it selfe is vpheld & preserued, and by whose meanes thou thy selfe doest enioy a great deale of good. Nature condemnes iniustice against the best friends. Let me then beseech thee, (if thou beest not altogether inexorable, inflexible) for this cause not to offer such iniury to the children of God, iest not at them, rayle not vpon them, bend neither thy craft, nor thy crueltie against them. *They haue buffettings and temptations enough *within*, they had need be spared and freed from troubles *without*; Hath thy malice then added to the measure of their afflictions? Get thee vpon thy knees for it, powre out the songs of complaint against thy selfe before the Lord for it, meete her husband the King in the way, make thy peace with him for the abuses thou

2. It is iniustice to the Church also.

* 2 Pet. 3. 12.

* Mat. 3.

haſt offred her his Wife, be not ſayd nay vntill a bill of pacification, and reconciliation be ſealed for thee; purpoſe thou and promiſe him neuer to ſerue him ſo in his members any more; learne to loue them as much as euer thou haſt hated them: and doe this ſpeedily too, leaſt that this great King and Bridegroome of the Church, like a [q] *Leopard in the way*, and a *Beare robbed of her whelpes*, riſe vp againſt thee, [r] *teare thee in pieces and there be none to deliuer thee.*

[q] Hoſ. 13. 7. 8.
[r] Pſal. 50. 22.

Vſe 3. Reproofe of thoſe that neglect an vnion with Chriſt.

Thirdly, is Chriſt a King? This iuſtly taxeth the folly of a great many in the world, who care not for, who ſeeke not after, who like not of a matching and marrying with Chriſt Ieſus. He comes vnto vs as a Wooer, in his Word, with his mercies, offring a large ioynture vnto vs in the poſſeſſions of grace here, in the portion of glory hereafter, and faine would he haue entertainment at our handes, but we will none of him; iuſt like *Ieruſalem*, (againſt whom he takes vp a bill of complaint by S. *Luke*) *I would haue gathered you together as an henne gathereth her chickens vnder her wings, but you would not*[s]? All the day long *ſtretcheth he forth his hand*[t], but we are a gainſaying people. If now and then we afford him a good looke, and a faire word, by *hearing a Sermon vpon the Saboth*, by *receiuing the Sacrament at Eaſter*, by a little ſuperficiall attendance vpon his ordinances, (when we are vrged to it) thats all he gets at our hands: To giue him our conſent, to be content to be inuiſibly contracted vnto him, and to forſake all other onely to cleaue to him, this we will not by any meanes grant him, the greateſt number of vs. Oh that ſo roiall a Suter, ſhould be ſo baſely ſerued at the hands of ſuch baſe creatures. Would any poore mans daughter ſerue a rich mans ſonne after ſuch a faſhion? Would a meane ſubiects childe deale thus with a Prince, with a King? Shee would not, except ſhee were a foole, or franticke. Ah fooles then, & vnwiſe that WEE are, to giue this Princely Wooer ſo cold a well-come. Haue we no regard to our owne good? can we not ſee when we are well offred? What? thinke wee that we are well enough, rich enough of our ſelues? Alas we, (*Laodicea*-like) [u] *are wretched, miſerable, poore, blind, and naked*;

[s] Luke 17. 37.
[t] Rom. 10. 21. Iſa. 65. 2.
[u] Apoc. 3. 17.

naked, stript and robbed of all the wealth which once we had in our innocent condition; so meane, so beggerly, that except we get him into vnion with vs, to be our husband, and inrich vs, it had beene good for vs if wee had neuer beene: Why then should we be so sottish, so enuious to our owne weale, as to reiect those treaties of marriage with himselfe, that he proffers vs. I guesse at the cause of this, & (I thinke) not amisse. We (like to some Wiues that loue to play rex, and are loth to be vnder rule) deeme the conditions too strict, which his Spouse must conforme vnto, & this marr's the match. Oh! Oh! *First, he requires spirituall chastitie at our hands. His Wife must be a Virgin, * *haue doues eyes*, [x] single and simple, not to admit of any Mate with him, *Ezechiel's* [y] *harlot*, and *Iames* his [z] *adultereſſe*, he cannot away with. That we should part our loue betwixt Mammon and him, him and *Belial*, him and Satan, he will not tolerate, the whole man must be kept chast wholly for him: If wee entertaine either sensuall pleasures, or sinfull profits, as our Paramours, we are no Bride for his fellowship.

Cavills of some (now a reproouing) that care not for Christ.

*1.

That he ties to vnreasonable conditions.

* Psal. 45. 14.
Isa. 37. 22.
[x] Cant. 1. 15.
[y] Ezech. 23. 5.
[z] Iam. 4. 4.

Secondly, He must haue obedience at our handes; a like subiection as was imposed vpon [a] *Eue* to her husband, doth he looke for indeed; he tells vs if wee will match with him, our desire must be to him, he must rule ouer vs, and of necessitie wee must [b] *reuerence*, (that is) be in submission vnto him.

2.

[a] Gen. 3. 16.

[b] Psal. 45. 11.

Thirdly, He would haue vs [c] *forget our owne people, and our fathers house too.* Looke as Israell must forsake her idols which shee worshipped in the time of Pagan idolatry [d]; as the *Gentiles* must *forget* and leaue the Iewish rites and ceremonies vnder the Gospell [e]; so must we *forget* our old *country manners whatsoeuer* [f]. Our teeth must not be set on edge with the soure grapes that our fathers haue eaten. That we should retaine any dregs of the vaine superstition, or keepe any smacke of the vile conversation of our forefathers, that we should follow the euill cvstomes of euill people amongst whom we liue, will not he at any hand yeeld vnto: He that forsaketh not father, mother, children, friends, and all for

3.

[c] Psal. 45. 10.
[d] As *Cyrill* expounds it. *Catech.* 7.
[e] So *Lyranus*.
[f] *Iust. Mart. in Dialog. cum Tryph.* Τῶν πατρῴων καὶ παλαιῶν ἐθῶν ἐκλαθέσθαι. Luk. 14. 26.

Christs sake; he that preferreth the pleasing and imitating any of them before him, is not worthy of him. Here is another condition.

There is another yet, which is not the least. They that follow and follow him, must take vp their crosse[g]: He tells vs the hardest in Wooing time: if we be his Disciples, we shall be[h] *hated for his name sake*, scoffed at with *Isaac*[i], oppressed with *Israel*[k], accused[l], hunted[m] with *Dauid*, imprisoned with *Ieremy*[n], stocked with *Ioseph*[o], fettered with *Paul* and *Silas*[p], fed with the bread of affliction with *Micha*[q], carried into Captivitie with *Ezechiel*[r], plunged into the den of Lyons with *Daniel*[s], fired in the brazen Bull with *Antipas*[t], robbed of goods, spoyled of life with *Polycarpus*[u]. In a word, persecuted and opposed, & men of sorrowes with himselfe*. These indeed, are the conditions He tyes his Wife vnto, and these things, He propounds vnto vs when he comes a Wooing vs, and hence it is we are so loath to be contracted vnto him. Hard termes indeed to meere naturalists, who haue no eye to see the royaltie of the person, nor the recompence of reward that he brings with him: But to a man that hath any sound iudgement in spirituall matters, these *Articles* are easie and reasonable enough, if wee may take the Bridegroomes owne word*. Let vs examine the case a little. Is it more then reason, that, a great Prince (making choice of a peasants daughter to Wife) should request and require a reservation and preservation of her chastitie, loue, and loyaltie for himselfe? Must *Pharaohs* daughter[x] obey *Salomon*, and is it much for the Church to obey her *Salomon*, Christ Iesus? *To him onely it is meete* (saith[y] one) *thou shouldest be subiect, as to thy Lord; I would haue thee to know* (saith[z] another) *that this King thy Lord is worthy to haue bended knees, and a bowing heart.* Againe, shall *Valeria*, the wife of *Sernius* (of whom[a] one of the Fathers reporteth) not consent to marry another, saying;[b] *Sernius my husband liueth still*: and shall *Ierusalem* play the Harlot, suffering Egypt, Assyria, the world, the Deuill, and corruption to[c] *presse and bruise the teates of her Virginitie*; as though her husband Christ were quite

[g] Luk. 9.23. [h] Io. 15.19.21 Luk. 21.17. [i] Gen. 21.9. Gal. 4.29. [k] Ex. 5.5.6 &c. [l] 1 Sam. 2.19. [m] 1 Sam. c. 24. 26. &c. [n] Iere. 32.2. [o] Gen. 39.20. [p] Act. 16.23. [q] 1 Kin. 22.27 [r] Ezek. 1.1. [s] Dan. 6.16. [t] See *Paræus* in Apoc. 2.13. [u] Apoc. 2.9. * Isa. 53.3. * Mat. 11. last. *My yoake is easie, & my burden light.* The cavills quelled. [x] So literally the word *reuerence him*, importeth Psal 45.11. [y] *Beza. Paraphrase* vpon Psal. 45. [z] *Iohan. Compens. ibid. Paraphrasticè. Est autem vt scias hic rex dominus tuus dignus cui tu in genua prouoluta supplex fias.* [a] *Hier. li 1 aduersus Iouin.* [b] *Sernium semper viuere.* [c] Ezek. 23.3.

quite dead, and without being? Must *Sarah* forsake her owne *Country* [d], *Rachell* leaue her fathers familie [e], to follow their husbands? and may *Sion* stay in Sodom still, not leaue the rotten errors, & corrupt manners, of her old fathers house? May shee say as the Romanists doe at this day, *I beleeue as the Church beleeueth*, though they know not how the Church beleeues; or as the Libertines doe, *We will doe as our fathers haue done, as our neighbours doe, we will play on Sundayes, keepe merry company, loue good fellowship, such doe so, wee will none of these precise orders in our families, our fathers neuer taught vs this, nor did this*; shall shee (I say) say thus? Shall *Michol* incur the displeasure of *Saul* [f] for *Davids* good; and shall the Church be loth to beare rebuke for Christ his sake, and flinch backe because of troubles? Is it too hard, for Christ to require constancie and patience at her hands? *What great thing I pray is required*, (saith [g] one) *when euery Wife owes the like to her husband*! What want of equitie is in these conditions? let any man iudge. Or put case these termes were vnreasonable. Yet this husband is an *heauenly King* (you see) and that makes amends for all, lighteneth the burden, and qualifieth the seeming tartnes of these Articles. But its come to *Calvins* saying; [h] *Hereupon groweth it, that we be so stately and proud* (we will none of Christ) *because we consider not how precious a treasure God offreth vs in his onely begotten sonne. If this vnthankefulnesse letted not, it would not griene vs after the example of Paul*, [i] *to account whatsoeuer we set most store by, to be but dung, and right nought, that Christ might enrich vs with his riches*. Worthy therefore to be blamed, are all those, who, (because they must keepe themselues chast from whooring after their owne pleasures, and profits, yeeld obedience to Christs will, suffer troubles for his name, renounce their superstitions and corruptions for his sake) cannot, will not accept those treaties of communion with himselfe, which in loue he tendereth vnto them. What sayd I? Worthy to be blamed? Nay (their contempt of the royaltie of his person, and richnes of his portion being considered) they are worthy to be excluded from euer hauing share in that excellent

[d] Gen. 12. 5.
[e] Gen. 31. 14.
[f] 1 Sam. 19. 12. 17.
[g] *Musc. in Psal. p. 357. A. Quaso quid magni exigitur cum idem cuiusque debeat vxor.*
[h] In Psal. 45. v. 11.
[i] Phil. 3. 8.

cellent GLORY, which he hath prepared for his owne.

Vse 4. Exhortation to make much of *Levi*, who labours in matching vs to Christ.

Fourthly, Is *Israels* Spouse an heauenly King? What reuerent regard and good welcome ought we (then) to afford Gods Ministers, who come vnto vs and deale with vs about a Match with Christ Iesus. Wee know what respect *Rebeccah* gaue *Eliezer*, *Abrahams* servant[k], when hee came vnto HER about a Match with the Patriarch *Isaack* his Masters sonne: how much made on a Princes messenger to a poore mans daughter, about such a matter should be, wee may easily coniecture; and shall not we account the[l] *feete of them beautifull, that bring vnto vs the glad tydings of peace*; and that tell vs, that the sonne of God would faine be married vnto vs? God forbid, but we should. Alas, alas then what an heauie inditement at the day of iudgement, will be brought IN against the vnthankfull world, for the bad entertainement that it yeelds vnto the Lords Levites, and labourers in this busines. We come from the King of heauen, as his Ambassadors, we talke with people about this Spouse, and (according to the talent which the Lord hath lent vs) we acquaint them with the comelines of his feature, the statelines of his person, the greatnes of his portion, we direct them how to entertaine him, shew them the way how to obtaine him, &c. And yet (lamentable it is to consider) some deride vs, some disgrace vs, and many deale vniustly with vs. Men and brethren, what shall wee doe? Shall we desist? Hath the Lord taken an oath of vs (as *Abraham* of his servant) that wee shall seeke out a Wife for his sonne, and shall we deale falsely and faithlesly in our errand? Oh, let vs labour to ioyne still, even heaven and earth, Christ and the Church. We haue not our names, and offices of[m] *Levi* for nought. Pray we for a blessing vpon our trauaile, as[n] *Eliezer* did; shun we not to *declare all the counsell of God*[o], for any by-respect whatsoeuer; and then albeit our message be not entertained by All, as we doe desire, yet a good *Rebeccah* will make vs well-come for the tydings that we bring her of this heauenly *Isaac*, and the comfort wee shall reape in this, will countercheck the discomforts that may be occasioned by

[k] Gen. 24. 31. 32. 33.

[l] Isa. 52. 7. Rom. 10. 15.

[m] *Levi* signifieth *ioyned*.

[n] Gen. 24. 12.

[o] Act. 20. 27.

by the contrary. And as for the Egyptian Dames, *Philistims Dalilahs, daughters of Heth*, and wicked ones, who care the lesse for vs, by how much the more wee vrge them to this Bridegroome; let them liue single from Christ if they list; one day they will curse the time, that euer they set so light by so weightie a message, so Princely a marriage.

Vse 5. Fiftly, I may vse this poynt as a Motiue to stirre vp Christians, to solicite Christ for the good of their brethren, a part of his Bride, who are vnder the rod, and the flaile, for the Gospells sake. His Kingly office, is an argument, that there is neither want of wisedome, nor defect of power, to bring to nought, the subtile policies, and cruell practises of those Romish [p] blood-hounds, and heathenish Atheists, who hunt after the ruine of Gods *Israel*. Hauing then such an one to speake to, why should our prayers be either few or cold? Nay, why not more then ordinary in extraordinary times of need? What an heauie case is it, that in the [q] *day when the Lord calls vs to mourning, to weeping, to baldnesse, and girding with sackcloth*, there should be [r] *ioy and gladnes, slaying Oxen, and killing sheepe, eating flesh and drinking Wine*! Oh, that this principle could learne vs better things. Needfull it is (now if euer) for vs that wee *should*; well it would be with vs, if we *would* euen importune this Bridegrome for his church, with the Prophet *Dauids* argument; *Thou art my King, O God, command deliverances for Iacob* [s].

Adviſe to pray for the church in affliction.

[p] The Iesuits.

[q] Isa. 22.12.

[r] Vers. 13.

[s] Psal. 44.4.

Vse 6. Finally, what a number of sweet rills doe flow from this fountaine, to comfort and atcheere the children of God. Speake thou afflicted Christian, what is it that troubleth thee? The Deuill dogges thee, doth he not? Corruption clogs thee, doth it not? Peradventure thou thinkest, thou shalt not hold out to the end: It may be the reproches of neighbours, the malice of enemies, the feare of death, and the like, doe disquiet thee. Well, whatsoever it be that grieueth thee, proue but thou that Christ Iesus hath wooed thee, and won thee to himselfe, and this poynt will glad thee and comfort thee.

Comfort to the faithfull.

What

Comfort, 1. Against Satan.

What though that Arch-aduersary to thy peace, and thy soule, the Deuill, will not let thee alone, but is euer and anon molesting of thee, with such and such assaults, setting vpon thee. Remember, thy husband is a King: and this [t] *seed of the Woman hath broken the head of that serpent*, and victoriously conquered this *Prince of darkenes*, insomuch, that though he doth nibble at thy heele, yet this Prince, this God of Peace, shall [u] *tread him downe shortly vnder thy feete*; And then all his darts that he hath shott out against thee, shall be retorted vpon himselfe, to the wounding of his own pate. Yea, and this be thou surely perswaded of too, for thy husband, the great King, *will* haue it so, such is his *pleasure*, and *can* haue it so, such is his *power*. So that the Deuill cannot be so violent against thee, but Christ will be as valiant against him for thee *.

[t] Gen. 3. 15.

[u] Rom. 16. 20.

* *Quo impetu venerat, eodem impetu pulsus est, & quantum formidinis, & terroris attulit, tantum fortitudinis inuenit & roboris. Cyp. Epist. l. 1. Ep. 1.*

2. Against the rebelling of nature against grace.

Secondly, Feareſt thou that thy *corruptions* will subiugate thee to their former yoake, and prevaile over thee, because they are continually stirring against the worke of the Spirit in thee? Consider still thy husband is a King; and by consequent, he hath mastered sinne for thee, even in thine owne flesh, [x] he hath led captiuitie captiue, he hath layd chaynes vpon thy lusts, and hath taken such order for the continuall decrease of euill in thee, that (like as it was fore-prophesied, the *Israelites* should the *Babylonians*) so thou shalt take those *Corruptions captiues, whose captiue thou wert, and thou shalt rule ouer those thy spirituall oppressors, and rest shalt thou haue from this thy sorrow, and thy feare, and from the hard bondage, wherein* (before conversion) *thou wast made to serue* [z].

[x] Psal. 68. 19.

[z] Isa. 14. 2. 3.

3. Against doubting of perseverance.

3. Standeſt thou in doubt, whether thou shalt haue grace enough to bring thee to heaven, and is this a discomfort vnto thee? still keepe the memoriall of this poynt in thy thoughts. In this thy King [a] *dwells the fulnes of the God-head bodily*, and the absolute *riches of all graces*, which graces are the iewells that he mindes to furnish and fill thee withall continually. Will a Princely wooer be sparing in *his* gifts? will he marry himselfe with one, whom he meanes to make

[a] Coloss. 1. 19. Chap. 2. v. 9.

a bill of divorce against, after there hath passed a most sweet Communion betwixt them for a time? Or what? Can he not for want of *might*, or *loues* he not for want of *will*, to make that good which he promised, when he sayd, [b] *I will marry thee to my selfe FOR EVER?* yea, and that *in righteousnes, in iudgement, in faithfulnes*, and *knowledge?* When tookest thou him euer *tardy*, or faithles? He would not be *thy Prince, thy Soveraigne*, if he meant not to guide thee by his law, and governe thee with his Spirit, vntill he even bringeth thee to glory. Wherefore, if here be thy feare, comfort thy heart with that which the Apostle hath, *Heb.* 12. 28. the *kingdome which thou hast received* (yea, hast receiued alreadie) *cannot be shaken.*

[b] Hos. 2. 19. 20.

Fourthly, Doth the world powre contempt vpon thee? Art thou set at nought? canst not haue that esteeme amongst men, which thou desirest and deservest? I see little reason why this should trouble thee; If it *doth*, here is comfort against IT also. Thou hast a KING, whom thou art married vnto, yea, the KING of heaven and earth, which if the world knew (as it doth not, in which thou liuest as a stranger, and vnknowne vnto thee) it would be twice advised, ere it would dare so much as to haue any base thought, or contemptuous conceit of thee. But the world knowes none but her owne bratts; and thou (being of the of-spring of God *, a member of *Iehovahs* familie, yea, a Spouse made fit for the King himselfe) sheeknowes not thee, esteemes not thee, any more then a foole doth a prize, put into his hand. Which contempt thou needest no more care for, and at which thou needest be no more cast downe, then a Noblemans Wife, or a Princes Bride, when (being in a strange Countrey, and vnknowne what her house and husband is) shee is either despised, or not esteemed, according to her owne, and Spouse his worth.

4. Against contempt.

* Act. 17. 29.

Fiftly, Art thou not onely despised, but also mis-vsed in the world? Doe the persecuters of the truth, [c] *who are of the Deuill their Father*, goe about to wrong thee any kinde of way, in thy *name, state, person, life*, or *libertie*. Here is thy

5. Against persecution.

[c] Ioh. 8. 41.

Shield ſtill againſt diſcomfort. Thy husband is a *King*; and the time will come, when He will be knowne to be a *King* in the middeſt of thine enemies: Told I not thee, that
[d] Dan. 12. 1. he is [d] *Michaell the great Prince, that STANDETH for the people of God.* Never louing husband ſtood more ſtoutly for his Wife, then he hath ſtood and doth ſtand for his *Well-beloued.* Remember what he did for his ancient *Iſrael,*
[e] Pſ. 135. 136. he reproved *even Kings for their ſakes* [e]. What is become of *Og*, the King of *Baſan*, and *Sehon*, King of the *Amorites*, who were great and mightie Princes? Are they not periſhed long agoe? Felt they not the heauines of his revengefull
[f] Iſa. 50. 2. hand? And what is *His hand ſhortned* [f] now, that *it cannot redeeme?* or *hath it no power to deliuer* now as well as then?
[g] Iſa. 43. 13. Yes, yes, [g] *Before the day was I am he*, (ſaith the LORD, ſpeaking of deliuering *Iſraell* from the handes of *Babylon*, and *Babylon* into the handes of *Chaldea*) *and there is none can deliuer out of my hand. I will worke, and who ſhall let it?* The
[h] Pſal. 110. 5. 6 Lord [h] *at thy right hand*, (ſaith *Dauid* ſpeaking of *Chriſt*) *ſhall ſtrike through Kings in the day of his wrath, and wound the heads ouer diuers Countryes.* Wherefore comfort thy ſelfe with theſe things, againſt trouble and perſecution, be it
[i] Iſa. 43. 15. verball and *Iſmaell*-like, or reall and *Ieſabell*-like. For [i] *I am* (ſaith *Chriſt*) *the Lord, your holy one, the Creator of Iſraell, your King.*

6. Againſt the feare of death. Laſtly, if *Death* be the King of *terrors vnto thee*: and thou doubteſt how thou ſhalt well-come, and away with *this* pale Sergeant when he comes with heavens fore-decreed Writt to arreſt thee, conſider, that this thy Chriſt, thy King, hath like a ſtout Commander, and vnvanquiſhable conquerour, charged this Sergeant to doe thee no hurt, trod this enemy in the dirt. He told thee he *would* doe it long *before* he came;
[k] Hoſ. 13. 14. [k] *Oh death, I will be thy death; O graue, I will be thy deſtruction*: according to his promiſe, he *did doe* it *when* he came;
[l] Col. 2. 15. for [l] *he hath ſpoyled principalities and powers, made a ſhew of them openly, and triumphed ouer them.* And now, *ſince he is gone into heauen*, he hath left thee a Writt of aſſurance for it, enrolled in the Writings of that famous Doctor of the *Gentiles*;

tiles; [m] *He must raigne, till he hath put all things vnder his feete; the last enemy that shall be destroyed is death.* God forbid then that this [n] *Rider vpon the pale horse,* should vpon the thought of his comming, either driue *colour* out of THY face, or *courage* out of THY heart. Let them feare death, who are out of Christ, who feare not this King. But as for thee, whom Christ hath linked to himselfe, insult thou ouer Death, as Death doth ouer the sonnes of vnbeliefe, [o] *O death where is thy sting? O graue where is thy victorie? Thankes be vnto God which giueth me victory through Iesus Christ our Lord.* Thus (I say) whatsoeuer the temptations be that trouble thee, the discomforts be that molest thee, arising either from the thought of the *Deuils subtiltie,* from the sight of *thine owne infirmitie,* from *suspition of the want of constancie,* from the *contempt of neighbours, malice of enemies,* or *feare* of *death,* tune but this Text with the voice of faith; in this Text, strike but vpon *this* string, harpe vpon *this* poynt with the finger of faith, (*That Christ the Spouse of the Church is a King*;) and it will make such Musicke to thy soule, that like as (when *Dauid* played before *Saul* [p]) the *wicked spirit* went from him, so the *troubled spirit* will goe from thee, or els at least that disconsonant, and disconsolate, noise betwixt *faith* and *feare,* to disquiet thy conscience, will be well qualified, and allayed. And so an end of the first poynt in the first part, let vs now set vpon the second. Which is the royall prouision that this royall person makes for his beloued Bride. For as he is a *King,* so he hath a *Table,* which *Salomon* here in my Text, calleth.

[m] 1 Cor. 15. 25. 26.
[n] Apoc. 6. 7.
[o] 1 Cor. 15. 55. 57.
[p] 1 Sam. 16. 23.

His Table.] Or (as some Translations haue it) *his repast.* Either of which readings, (as the learned obserue) the originall will beare; but the former doe I follow.

The second circumstance in the first part.

The Interpretation.

A Table, we know, in the proper, and natiue signification, is a frame of Wood, made to eate meate vpon, in which sense we cannot take it here; nor yet for corporall meate, set vpon the Table to refresh our bodies withall. For the Kingdome of God consists neither in meates nor drinkes, as the Apostle sheweth [q]. We must therefore vnderstand it

[q] Rom 14. 17.

Metaphorically, and taking it so, I find varietie and diversitie of Expositions amongst *Interpreters*.

[r] *Reb. Selomoh.* [f] *Fol. 117. fac. 2*

[r] Some of the *Iewes*, whom *Genebrard* quoteth, [f] thinke it to be *Sinai*, the mount where the Law was deliuered to *Moses*; and whence he descended in haste when the *Israelites* erected and worshipped the golden Calfe [t]: But this cannot be, because it is a confining of this Text to the state of the *Iewish Synagogue* at *that* time; when as yet the holy Ghost hath a larger ayme then at that. *One* of our owne *Countrymen*, thinkes it to be meant particularly of the *Congregation of Iudah, Beniamin, Ephraim, &c.* who gathered themselues together at *Ierusalem*, in the third moneth of the fifteenth yeare of the raigne of [u] *Asa*. This opinion I will not censure, yet I dare not subscribe to it. For *this* also I take to be a setting too short boundes to the Text. We will walke in a broader way, and allow larger limits (with other sound and learned Writers). I know Saint *Luke* speaketh of a * Table, whereat Christ promised his Difciples to sit and eate; and that intimates the *heauenly dainties* they should partake off in his *Celestiall Paradise*, the Kingdome of glory: which some [x] doe vnderstand in this place. But with * others, I vnderstand the Word and Sacraments, the dyet of the Church; wherewithall shee is fed and refreshed spiritually, as men are corporally with meates and drinkes set vpon their Table; Neither doth this swerue from the *Canon* of *Scripture*: For is not the Kingdome of heauen, that is, the *Word* of the *Kingdome* compared to a *Supper*, and to [y] *Meate that perisheth not*? And doth not the Apostle call the *Sacrament* of his last Supper, *A Table* [z]? And whereas it is called here, *HIS Table*, it intimates, that HE is the Founder of this Feast. For who giueth the *Word*, the *meate that endureth to eternall life*, if not * *the sonne of man, whom the Father hath sealed*: And the Sacramentall Table, is called the *Table of the LORD* [a]. I know indeed that Christ feedeth and feasteth his Church with the internall graces, and comforts of his Spirit, but because these follow to be considered off in His *Sitting* at this Table, therefore my intent is in this onely, to

[t] Exod. 32.

Mr *Brightman.*

[u] 2 Chron. 15. 9. 10.

* Luk. 22. 30.

[x] As *Piscator.*

* *Merc.*

[y] Ioh 6. 27.

[z] 1 Cor. 19. 21.

* Ioh. 6. 22.

[a] In that place forecited out of the *Corinths.*

insist

insist on the externall dishes of his Ordinances: And so make this the Doctrine.

That this King Christ, spreades a Table, and makes provision of the Word and Sacraments for his Church. This is one of the things which the Church setteth his greatnesse forth by in my Text, in so much that now, with the Prophet *David*, euery member of the same may say, * *He maketh me to feed in greene pastures.* This is that which our *Author* signifieth elswhere, when he brings in *Christ* in *Wisedomes* name, not onely *building* her an *house*, and erecting a Church, but also making provision for the inhabitants of *that* house. [b] *Shee hath killed her victualls, shee hath mingled her wine, shee hath prepared her Table.* In another place, he is brought in vnder the similitude of a *King*, making a marriage dinner for his sonne, and sending forth his servants, the *Ministers* of the *Gospell*, to toll in guests, and tell them of the feast, both how bountifull it is, and how ready it is; *Behold I haue prepared my dinner, my Oxen and my Fatlings are killed, and all things are ready* [c]. And that this feast is peculiarly provided for the Church, it is plaine in the same Parable [d]. Where we may see, that they which did set light by the seruants *call*, the Ministers invitation (as they that are out of the Church doe) are threatned, not to taste of that Supper; and onely those are admitted as fit guests, whom the servants gathered out of the high wayes, whom the Ministers of the Gospell are made instruments to turne out of the high way of sinne that leadeth to hell, through the Preaching of the Word. And who are they, but the Church? Herewith accordeth that of *Esay*, [e] *Vpon this mountaine* (meaning the Church) *shall the Lord make a feast of fat things, a feast of Wines on the lees, of fat things full of marrow, of Wines on the lees well refined.* So then deny it we cannot, (truth evincing it) that Christ hath a board spread for his Bride, richly furnished with such spirituall dainties, as his Word and Sacraments be. And not without cause.

Doct. 2.

* Psal. 23. 2.

[b] Pro. 9. 2.

[c] Mat. 22. 23.

[d] Verses 5. 10.

[e] Isa. 25. 6. See Ezek. 16. 13.

For why, he would haue his Church to grow, and thriue. And how grow? Two wayes in addition of mem-

Reason.

bers, in augmentation of graces; in multitude, and in measure. As therefore there is need of temporall foode for corporall growth, so of these spirituall Ordinances, for this spirituall growth.

First, He would haue it to grow in multitude: he would haue such daily added to the Church, as are ordained to be saued, that like as *Ephraim*, *Manasseh*, *Simeon* and *Beniamin* fell from *Israel* vnto *Asa* in abundance[f]; so there may be an accesse of Elect ones vnto him out of Satans hands, euery day more and more: and this causeth him to giue[g] *gifts vnto men, and to appoint some to be Prophets, some to be Apostles, some teachers, some Pastors*, with this Commission, [h] *Gather my Saints vnto me*, for the * augmentation of my body, or addition of members therevnto.

[f] 2 Chron. 15.9.

[g] Ephes. 4.8. 11.

[h] Psal. 50.5.

* προς τον καταρτισμον.

Secondly, He would haue his Church grow in measure, his Will is, that they which are added to the Church, should haue grace augmented in their hearts, to be more *fat, flourishing, and well liking in their age*[i]; therefore he giues them the[k] *sincere milke of the Word, that they may* * *grow thereby*. And giues he not also, not onely Baptisme, as the Sacrament of Initiation, but also, *The Lords Supper* for confirmation? Nay, by the administration of the one, and communication at the other, doth he not seale vp remission of sins by his blood, to the conscience of the beleever, for the strengthening of his faith, increasing of his loue, and bettering of his obedience? So that the beleever may haue equall recourse to Water in Baptisme by meditation, to Bread and Wine in the Lords Supper, by participation, to stay his faith on, to strengthen his faith by, when either the malice of Sathan against him, or the reliques of vnbeliefe in him, shall raise any stormes of Despayre, to weaken the same.

[i] Psal. 92.14.

[k] 1 Pet. 2.2.

* *Dicimus quidem cibum omnem perficere ea quæ aluntur, &c. Dyonis. Areop. libro Epistol. fol. 183. b.*

Vse 1. This being so, makes first of all against those that care not for the Word, that contemne the Sacraments; vnto whom if the Ministers cry in the Prophets termes, ([l] *Hoe, euery one come yee to the Waters, Come, buy, Wine and Milke without money, and without price,*) they stoppe their eares against this *call*, make excuses when they are bidden. One hath a

[l] Isa. 55.1.

Farme,

Farme, another hath Oxen, another hath a Wife to please, another his Market to follow, another his Dice, another his Dogs; one cannot tarry in the Church while the Sacrament of Baptisme is administring; another is at oddes with his neighbour, and he cannot come to the Communion this yeare: And thus while one feedes vpon his pleasures, another vpon his profits, another on his beastly and revengefull lusts, the most hauing *the broth of abhominable things in their vessells*[m]: This Table of *Christs* spreading is not so frequented, so regarded as it ought to be. Which contempt of Gods Ordinances, how worthy of reprehension it is, this poynt declareth.

[m] Isa. 65. 4.

A similie.

Should some Prince, or Peere of a Kingdome, make a great feast, furnish his Table with all manner of dainties, yea, with such costly dolicates, as he feedeth his owne Queene, or Spouse withall, and should send forth his servants, to invite guests to that feast, bidding to come who haue a list and well-come; and they that are thus bidden, should make excuse, and say; *Alas, I haue a poore neighbour dwells by me, he hath invited me to a cold Sallet, or a dish of herbes, in which regard I cannot come*: were he not worthy to be Chronicled for a man without wisedome? Might not his friends that loue him, well reproue him, for so careless contemning a Princes call, and for preferring a dish of Pepons at a poore mans house, before the royall dainties of a great mans Table? they might very well: In like manner, may not they be as deservedly shent, that shall preferre their earthly commodities, their fleshly vanities, nay, their diabolicall impieties, before these supernaturall meates, and spirituall bitts of the Word and Sacraments? Knowest thou of whose providing they are? art thou aware for whom they be prepared? are they not of the *King Christ*? are they not for the Church? and can that be course fare, which is of so royall a preparer, and for so royall partakers? Verily, I may say to thee, as *Elihu* to *Iob*; *Thy soule abhorreth daintie meate*[n]. Let me expostulate a little with thee. Why can the doctrine of salvation, relish no better in thy pallate? How is it that the

[n] Iob 33. 22.

Temple

Temple cannot hold thee, while the Childe is a Baptizing, but out thou muſt be running, as if it were an Ordinance concerned thee not? Why wilt thou chuſe rather to liue in wilfull malice with thy brother, then come and partake of the Lords Supper? Or wherefore art thou ſo ſeldome at it, when as thou maieſt ſo often haue it? If I were but acquainted with thy maladie, I would apply a remedy, according to the skill the Lord hath giuen me. Oh that I knew but what would get thee a better ſtomacke. If thou wouldeſt but prouoke thy ſelfe, to vomit out the loue of the world, and of thy luſts, which like poyſonous crudities lie cloddering vpon thy ſtomacke, thou wouldeſt haue a better appetite, and this honey-combe would not be loathed by thee. But if thou beeſt paſt cure, then I haue done with thee; Goe thy wayes to thy huskes with the filthy Swine, to thy Veniſon with prophane *Eſau*; ſell thy birth-right for pottage; make excuſes; frame pretences to keepe thee from this Feaſt, yet I muſt be terrible in my wordes vnto thee, This *King* that makes this Banquet, will be wroth with thee, ° and *will ſend forth his Armies to deſtroy all ſuch as* thou *art.*

° Mat. 22. 7.

Vſe 2. But now in the ſecond place, as for *thee* whom counſell is like (by the bleſſing of God) to prevaile withall, *thee* doe I perſwade, yea, earneſtly entreate, to frequent this Table, theſe Ordinances; neither thy age, ſex, condition, gifts, inward or outward, can excuſe thy abſence, or preiudice thy admittance. Hither thou *muſt* come, the King doth enioyne thee; hither thou *maieſt* come, he will accept thee; on theſe dainties thou *maieſt* feed, thy *meanneſſe* need be no impediment to thee; on theſe dainties thou *muſt* feed, thy *greatneſſe* can be no plea for the contrary. And for thy encouragement hereto, know thou:

Motiue 1. Firſt, That Chriſt will ſet no *baſe* fare vpon his Board, for his beſt beloued Bride. If the Cookes doe marre it ſometimes in the dreſſing, (as Fryer-like Preachers doe, powdering the Word with the duſt of their owne inventions; or as the Papiſt-like Prelates doe, adding creame, ſalt, oyle,

oyle, spittle, and the like trash to Water in Baptisme, and defiling the Lords Supper with that abhominable idoll of the Masse) yet the fault of that is not in the King, and *Keeper* of the Church. It is sweet, it is excellent as it comes out of his handes, [p] sweeter then the honey; of [q] price aboue Rubies; more to be desired then gold, yea, then much fine gold: The costliest meates, the delectablest drinkes that are, are but course in comparison of it. God forbid then thou shouldest abhorre it. Get thee to a good Cooke; abhorre the Masse; Baptize not thy Childe by a Seminary; and come but to this Table, stay but at this Table with a reverent regard, and thou shalt finde that I tell thee no lie, such sweetnesse shalt thou taste, such goodnesse shalt thou see in the meanest of these Ordinances, euen by thine owne experience.

[p] Psal. 19. 10.
[q] Iob 28. 18.

Secondly, Consider, that it cannot be sayd of this foode as *Paul* spake of indifferent meates and drinkes, [r] *Neither if we eate, are we the better, nor if we eate not, are we the worse,* For thy admission to the Church, if thou beest not yet called, thy growing vp in grace, if thou beest converted, hangs vpon these Ordinances, as vpon secondary *necessary* helpes; Sayd I not before, this meate the Feast-maker provideth for the growth of the Church? How can the Church then grow in number one the more for thee, if thou despise Propheſying? How canst thou grow in measure, if thou carest not for Preaching, makest no vse of thy Baptisme, proue a superficiall and seldome guest at the Lords Table. As then thou tendereſt thy conversion to grace, thy confirmation in grace, so delight to be a guest at this Board which Christ spreadeth, take pleasure to make vse of those Ordinances, which like spirituall provision, he hath made readie for his Church, in the Sermons which are Preached, in the Sacraments which are administred amongst vs; knowing that to be a truth, which a Father saith; [t] *When spirituall things doe call vs, no excuse of subordinate busines will serue the turne.*

Motiue 2.

[r] 1 Cor. 8. 8.

[t] *Chrysost. in Math hom. 70. Cum spiritualia vocant, nulla occupationis excusatio est.*

Lastly, Hath Christ made such spirituall provision for his Church? then from hence, to their singular comfort,

Vse 3.

may all Gods people, that are pinched with penury, assure themselues, they shall neuer starue, for want of needfull sustenance. He that can giue the Kingdome, with the righteousnesse of *that*, can cast all *other* outward necessaries vpon vs: He that can and doth spread his Table for the *soule*, will prepare victualls for the *bodie*. He can provide a Table for his *Israel* in the Wildernesse. *Dauids* soule can he satisfie with Marrow and Fatnesse, in a dry and thirstie Land[t]. It is his honour to be franke and royall to his owne. And indeed he that hath bin so liberall as to giue himselfe, must needs with himselfe giue all things else. Thou complainest thou hast not so full a purse, so ouer-flowing a Table as others haue; knowest thou not that Sheepe, when they goe vp to the belly in pasture, are in danger of rotting, and that barer Common were better for them? Thy Shepheard sees it is better safetie for thy graces, to furnish thee with a mediocritie, then to fill thee with a superfluitie of outward blessings. Tell me, hast thou not prouision for the *soule*, the Word, the Sacraments? If Yea; this is a[u] *Beniamins* messe, fiue times better then thy brethrens messes, which haue nothing but the *world* in store for the time of life, and *wrath* in store against the day of death. The fruition of the *greater* and *better* should alwayes counteruaile the want of the *lesser*, and *worser*. Browne bread and the Gospell (said M[r] *Bradford*) is good cheere. Say (thou poore Christian) Is not *thy* body as strong to labour, and *thy* children as well liking as *theirs* that haue more abundance? thou canst not deny it. Plucke vp a good heart then, and say with *Dauid*; [x] *The Lord is my feeder, therefore I shall not want. He lets not my soule starue, therefore he will not let my body famish.* Resolue on this, I say. For it is a greater dishonour to his bountie, then thou art aware off, to thinke that he will with-hold any needfull good thing *from any that lead an holy, pure, and vpright life*[y].

[t] Psal. 63. 15.

[u] Gen. 43. 34.

[x] Psal. 23. 1.

[y] Psal. 84. vlt. ver.

The third circumstance in the first part.

We haue now done with the second thing, which the Church commendeth her husbands greatnesse by. The last remaineth to be handled, which is his *presence* and residence

residence with HER, implied by HIS *Sitting at Table.*

While the King SITTETH at his Table, my Spikenard sendeth forth the smell thereof.

THis circumstance subdiuideth it selfe into two members. 1. The fruition the Church hath of Christs *sight* and *sitting*, couched vnder the terme of *Sitting at Table.* 2. The fruit Shee gets by it, and returneth for it, in the smell that her *Spikenard* sendeth forth.

We will set these ioynts together in the meaning, and not handle them a-part, because they come vnder the same particular head.

While the King Sitteth at his Table, my Spikenard, &c.

Sitteth]. The *Rabbines*, who (as I remembred before, by *King*, vnderstand *Iehovah*, and by *Table*, Mount *Sinai*) doe by *Sitting at Table*, take to be meant, the *presence* or *residence* of the Lord vpon that Mount with *Moses*, when he delivered the Law vnto him. Others, referre it to the presence of [y] *Asa*, when he was in the middest of the *Israelites*, congregated and gathered together, to make a Covenant with the Lord. But thou knowest (READER) I haue shunned these paths from the beginning. Others, expound it of the *presence* of *Christ*, alluding to the presence of *Salomon* with his Bride, on the day of his marriage. And amongst these, I finde some difference; one vnderstanding his glorious [z] *presence* in *heaven*, where he *Sitteth*, partaking of cælestiall ioyes: [z] Another his gracious *presence* with his Church in this world. Now that the *presence* of *Christ* is here signified, it is probable, yea, very probable: Because a man cannot sit at the same Table with another, but they must enioy the presence of one another. But, whither his *glorious* presence alone, or his *gracious* alone, or *both* be here meant, that's the question. For mine owne part, albeit I dare not peremptorily exclude his presence in *glory*, (because whiles he is at Table with his Saints on earth, he is as well

The Interpretation.

y 2 Chron. 15.

z *Piscator Dum fruitur gaudijs Cælestibus. Metaphora aqualis. Mat. 8. 11.*

z *Merc.*

well at repaſt with his Saints in heauen, and whiles the one hath his gracious preſence here, the other hath his glorious there) yet I doe rather encline to his preſence by grace here: And that for theſe reaſons.

The ſons of the meaning of the word, *Sitting.*

First, Becauſe it is held generally, that this verſe is the ſpeech of the Church militant, ſpeaking and ſhewing what her husband is to her, and doth for her, euen in this life.

Secondly, Becauſe of the end of her ſpeech, which is to invite the daughters of *Ieruſalem*, (that is) them that are without the Church, to come to Chriſt. But what ſtronger argument, to this purpoſe, could ſhee vſe, then one taken from the enioying of his preſence, as well by grace here, as in glory hereafter. For little courage to come to *Chriſt* would men haue, if ſo be there were no comfortable ſight and preſence of him to be had in this life, as well as in that which is to come. So then by *Table*, being vnderſtood (as hath beene alreadie ſhewed) the Word and Sacraments; by *his Sitting at this Table*, is meant *his preſence by grace with his Church by his Ordinances.*

My Spikenard ſendeth forth the ſmell thereof.

One of the *Iewes* by *Spikenard* here, vnderſtands the worſhip which the *Iſraelites* did yeeld vnto the golden Calfe; and by the *ſmell* that it caſt forth, the noyſome ſauour that this Idolatry ſent vp to the Lord, whiles he was with *Moſes* on the Mount, which was ſo ſtrong and loathſome, that the Lord was faine in haſt to ſend *Moſes* downe vnto them. Another, by *Spikenard*, vnderſtandes *the couenant* it ſelfe, which the Tribes made before the Lord, in the 15. yeare of *Aſa's* raigne: and by the *ſending forth the ſmell thereof*, he meaneth the ſounding forth of that [b] *Vow* with a loud voice, with *Trumpets* and *Cornets*, and ſuch like Inſtruments of *Muſicke*. But letting theſe paſſe, [c] others doe by *Spikenard* vnderſtand Faith alone; [d] others, Good workes alone; [e] others, both Faith and Good workes. This laſt iudgement I follow, in regard of the reſemblance betwixt *Spikenard* and Faith, betwixt *Spikenard* and Good workes. * Firſt, for the re-

[b] 2 Chron 15. 14.
[c] *Ambroſ in Pſal. 119. Nunc autem redolet fides: Ideoq; dicit Eccleſia: Nardus mea dedit odorem ſuum.*
[d] *Pſc.*
[e] *Mercer and Geneb.*
* How Faith reſembleth *Spikenard.*

reſemblance betwixt Faith and it. *Spikenard* is a very ſweete and fragrant herbe, with a tender roote, full of leaues vpon the top, of which eares ſpring forth, full of fruit; Of this herbe an ointment is made, (which it ſeemes was in much vſe in *Salomons* time) which hath a threefold, or rather foure-fold vertue, to comfort the heart, to helpe againſt the weakneſſe of the ſtomacke, defects of the braine and [f] eyes. And is not faith much like.

[f] *Dioſc. lib. 1. cap. 6.*

Firſt, It is a very ſweete and fragrant vertue, it perfumes whatſoever we doe, without which it is [g] *impoſſible to pleaſe God.*

[g] Heb. 11. 6.

Secondly, It hath a tender roote, it ſprings vp in a broken heart, in a conſcience wounded, bruiſed, and prepared [h].

[h] *Perk. Catechiſ.*

Thirdly, It comforteth the heart, by the apprehenſion, and application of the promiſes.

Fourthly, It availeth againſt the diſeaſes of the ſtomacke, it keepeth from caſting vp the ſpirituall food, as [i] *Spikenard* from caſting vp the corporall, it helpeth againſt carnall and earthly diſeaſes, it moderates the affections.

[i] *Dioſ. l. 1. c. 6.*

Fiftly, It is full of leaues, he that hath it makes profeſſion of Religion.

Neither is it, in the laſt place, void of fruit, for faith makes a man as well to practiſe as profeſſe.

How good Workes reſemble *Spikenard.*

Now as Faith in *All* of *theſe*, ſo Good workes in *Some* of *theſe* things, are like to *Spikenard* alſo: and chiefely in reſpect of the comforting qualitie of it. For Good workes doe comfort occaſionally, not onely the hearts of the doers themſelues, as the example of *Iob* proueth (who drew comfort from his holy life, when he was almoſt at the doore of death,) but alſo the hearts of others, who deſire the glory of God, and credit of the Goſpell; as the fruits of loue in *doing*, and *patience* in ſuffering, amongſt the *Theſſalonians*, were a great refreſhing and crowne of *reioycing* to the holy Apoſtle, yea, made both *Paul*, *Siluanus*, and *Timotheus*, *to glory of them in the Churches* [k]. Thus we ſee, what is to be meant by *Spikenard*; ſo that [*My Spikenard*] is as much as, *The*

[k] 2 Theſſ. 1. 3. 4.

Faith and Good workes of me the Church militant. Now in that ſhee ſpeakes of *Sending forth the ſmell thereof*, we muſt know that *Salomon* alludes to the cuſtome of his dayes, in the Eaſterne parts of the world, where the *Hebrewes* were, whoſe manner was at their Nuptialls and Banquetts, for the Brides and Wiues, to beſweeten themſelues with ſweet oyntments, whereof *Spikenard* was one, that they might ſauour all ouer their Boardes, to giue not onely other ſitters by, but alſo (and that chiefely too) their husbands content; and it ſeemes, the abuſe and exceſſe of this the Prophet *Amos* taxeth very ſharply; [1] *Woe to them that eate the Lambes out of the Flocke, and the Calues out of the middeſt of the Stall, that drinke Wine in Bowles, and Annoynt themſelues with the chiefe Oyntments.* It ſeemes (I ſay) that *Salomon* alludes to this, to note out vnto vs, that the Faith and Good workes of the Church, doe ſmell ſweetly in Chriſts noſtrills, and caſt forth a ſauour vnto others. Will you now, at length, haue the ſumme of all in a word? take it thus.

[1] Amos 6.4.6.

Paraphraſe. *So long as my Kingly husband, Chriſt Ieſus, is preſent in his Ordinances, with me the Church militant, the faith and good workes of my members, doe ſauour ſweetly before God, and amongſt men.* The poynts that offer themſelues hence to our conſideration, are theſe three.

1. That in his Word and Sacraments, Chriſt is preſent with his Church.

2. That whiles he is ſo preſent with her, ſhee ſendeth forth the ſauour of Faith and good Workes.

3. That they which haue ſound faith, and bring forth good fruit, may lawfully profeſſe, and ſpeake of the ſame.

Doct. 3. Chriſt is preſent with his Church in his Ordinances.

TO beginne with the firſt; *While the Church enioyeth the Word and Sacraments, ſhee enioyeth the preſence of her Beloued.* For as *Table* importes the proviſion he makes for her, ſo doth his *Sitting at Table*, his *preſence with her.* He deales not with *his* people as a man that invites gueſts to his houſe to a feaſt, who, when they are come goes his way from them, beares them no company; but as He bringeth them *hither*,

ſo

so He is with them *here. Where two or three are gathered together in my name, I will be in the middest amongst them*[m]. In the Parable before cited, we reade, that the *King came in to see the guests*[n]; not onely (as it is likely) to marke their carriage, but also to beare them company. It is the speech of the Church, in the mouth of the Prophet; *The third day we shall liue in his sight*. Where, by *the third day*, some vnderstand, the time of the Gospell, and, by *liuing in his sight*, Christ his presence in the Gospell, with the Spouses readinesse to heare his *sayings*[o]. Looke as Gods presence was in *Israel* with the *Arke*, so is it amongst his people, with his *Word*, and *Sacraments*; *I am with you to the end of the world*, as he told his Disciples, and can he be absent in his Ordinances?

[m] Mat. 18. 20.

[n] Mat. 22. 11.

Hos. 6. 2.

[o] *Zarch. in Hos. ad loc. Praeste eius dictis audientes.* Ioh.

But here the onely Question is, How he is present with his people in these Ordinances? *How in the Word? How in Baptisme? How in the Sacrament of the Lords Supper?*

Qu: 1. How Christ is present in the Word.

For the first, follow but me in tracing out the *Metaphor*, and you shall haue satisfaction.

Answ.

A King sits at Table with his Queene, not onely to feed with her, but also to carue to her, to conferre, and to be merry with her. So Christ is present with his owne, in the Preaching of the Word. 1. as a caruer, 2. as a conferrer, 3. as a comforter. First, (I say) as a caruer, for doth not he proportion his Doctrine in the mouthes of his Ministers, to the capacitie, and necessitie of his hearers? Cutting such a bit out of such a Text, and such an one out of another, directing his Stewards wisely, and aptly to apply their studies in private, their Sermons in publique, to the occasions of their hearers? He carues resolution to her in her doubts, confutation in her errors, correction for her disorders, &c. Secondly, doth he not in his Word familiarly confer with his Bride, reuealing his minde plainely to her in those matters that are mysteries to the world. A man that sits at the vpper end of the Table with his Wife, talkes in her eare, happily the rest heare the sound of his voice, but yet know not, conceiue not the *scope* of his speech, shee onely vnderstands

A similie.

ſtands his meaning, and is acquainted with his will; So, reprobates heare the Word as well as the elect, but the elect haue Christ whiſpering that in *their* eare out of his Word, that the *reprobate* can neuer attaine vnto, though he goes as farre as a temporary faith can carry him, ſo that though *both* haue the ſound, yet but *one* hath the ſence, the ſence (I ſay) in a right apprehenſion of the meaning of it, in a liuely feeling of the operation of it. For (as [p] One ſayth) *The Word which is heard with pure eares, doth take IMPRESSION in the hearts of the ELECT alone, by Christ, or the ſpirit of Christ.* Thirdly, Christ is preſent in the Preaching of the Word, as a comforter. For whiles the Doctrine of the free fauour of God in Christ, of reconciliation with God by Christ, of the excellent priuiledges of the faithfull, remiſſion of ſinnes, ſalvation in the heauens, &c. is ſounded and preached, are not the ſoules of beleevers many times raviſhed, comforted, refreſhed, by the inuiſible working of the holy Spirit?

[p] Zanch. Tom. 5 in Epiſt. ad Epheſ. p. 152. *Verbum enim ſinceris auribus auditum, imprimitur in corde Electorũ per Chriſtum: h.e. per Spiritum Chriſti.*

Qu: 2. How Christ is preſent in Baptiſme.

Anſw. For the ſecond Queſtion, thus may we anſwere it, that Christ is not preſent in Baptiſme, to take away the roote of originall ſinne, as if it could not remaine in the partie Baptized; nor to conferre inuiſible grace, ſimply by the element of Water, as if grace were neceſſarily tyed to the Sacrament, and none could haue it, except they were Baptized, nor yet thirdly to imprint an indelible Character in the ſoule, that can neuer be blotted out, as the Schooles would haue it. He is not (I ſay) either of theſe wayes preſent in Baptiſme. But, firſt to *ſeale* vnto vs our admiſſion into the couenant of his grace, and communion with himſelfe, and with his Saints[r]: Secondly, to *repreſent* vnto vs, and *Sacramentally* to *ſhow* vs, by the outward waſhing of Water, the inward cleanſing of our ſoules by his blood, that is, by *iuſtification*[s], and by his Spirit, that is, by *ſanctification*[t]. Thirdly, to *put vs in minde* of our repentance, new obedience, courage, and care, to ſhow our ſelues his Souldiers, by warring and fighting againſt the Deuill, the world, and the fleſh. So then, you ſee, that three wayes Christ is preſent in Baptiſm.

[r] Act. 2. 39. Gal. 3. 27.
[s] Polan Synt. l. 6. c. 55.
[t] Id. ibid. *Ablutio per ſanguinem Chriſti, eſt iuſtificatio. Ablutio per Spiritum Chriſti eſt regeneratio.*

tisme. 1. As a sealer of the mutuall couenant betwixt Him and his Church. 2. as a representer of the benefits he will bestow on his Church, if shee keepe *her* conditions. 3. as a remembrancer of the duties shee owes to him, if shee would haue him keepe *his* conditions.

Lastly, to answere the third Question, How Christ is present in the *Lords Supper*? We must know, that he is not there *Transubstantially*, as though the Bread and Wine were turned into the body of Christ, flesh, blood, and bones, as our adversaries the Papists hold; nor yet *Consubstantially**, by an existence or hiding his inuisible body, in, with, vnder the Bread, as if there were no figure in the Sacrament, as the *Vbiquitarians* hold[u]; but *these* wayes first to keepe vs mindfull of his death, which he endured for vs, in which regard, some haue called the Lords Supper, * *a Sacrifice of remembrance*. Secondly, to *strengthen our faith*, in the assurance of the continuance of his loue, and to ratifie, the pardon of our sinnes, our title of adoption, our interest in grace, our right to glory, to our soules. Thirdly, *to arme vs against Idolatry*, that partaking of the Lords Table, wee may not communicate at the Table of Deuills¶. Fourthly, to *preserue vs in the way of obedience*. Fiftly, *to assure vs of the resurrection of our bodies at the last day*, according to Christs owne speech; [x] *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him at the last day*. And lastly, to signifie vnto vs, and ascertaine vs of our vnion with himselfe, as *Paul* declareth, when he sayth; *The cup of blessing which we blesse, is it not the communion of the bodie of Christ*[y]. Thus we see, not onely THAT, but also HOVV Christ is present with his Church in his holy and sacred Ordinances. Let vs now consider, what end the Doctrine serueth, and what vses it affoordeth, which are divers.

Qu: 3. How Christ is present in the Eucharist.

* *Existentia vel absconsione corporis inuisibilis in, sub, cum, pane.*

[u] *Chemnit Har. Evang. cap. 83. col. 1586. At verò hinc inferre velle. Ergo in Doctrina Sacramenti, propositio (panis est corpus meum) etiam est figurata, hoc verò absurdissimè, & Christi ingenio prorsus contrarium est. Vide etiam. Col. 1587. 1588.*

* Μνημονικὸν. *Sacrificium.*

¶ 1 Cor. 10. 21.

[x] Ioh. 6. 54.

[y] 1 Cor. 10. 16.

First, It informeth vs of the reason, why Gods people doe so diligently frequent the house of God, are so often present at his Ordinances; (to wit) because they meete their husband, their King, their Sauiour, in *such* places, at *such* exercises.

Vse 1.

If a poore man, comming to a great mans houſe, findes the Maſter of the houſe to bid him well come, to beare him company, to entertaine him with good cheere, merry talke, and kind invitations to come oftner; would you wonder to ſee that poore man euer and anon at that rich mans Table? So it is with the children of God. A great many marvaile at them, what they meane to run ſo to Sermons as they doe; *Once a day* (ſay they) *cannot content them, but they muſt heare twice*; (ſay they) *the Saboth cannot ſuffice them, but they muſt out on the weeke day. If Baptiſme be adminiſtred, they will not out of the Church by any meanes; If there be a communion euery moneth, they muſt be at it euery time, as though once, or twice in a yeere, were not ſufficient, wee wonder at it.* Doe you ſo? it is becauſe you know not, *whom* they ſee, *whom* they finde preſent, *whom* they meete withall *here*. They ſee the *King* here, even the *King* of heauen and earth. And although they haue his preſence in their houſes, ſhops, fields, walkes, and cloſets, yet they know *here*, He is preſent after a *ſpeciall* and *peculiar* manner, to *conferre* with them about deepe ſecrets, to *carue* bitts to them, according to their neceſſities. If they be *erroneous* in their iudgements, they finde him here to informe them, if *ſcrupulous* in their conſciences, they find him here to reſolue them, if they be *drowſie in his ſeruice*, they finde him here to rowſe them, if *fallen into any ſinne*, they finde him here preſent to rayſe them, if *heauie in their hearts*, here he is to accheere them, if they *haue miſtaken their way*, here he is to direct them. In theſe Ordinances, they finde their faith ſtrengthened, the couenant of Gods grace ſealed, their vnion with Chriſt ratified, their aſſurance of perſevering in grace, of raiſing from death, and raigning in glory, confirmed; and what not? Marvaile you then, what they doe frequenting ſuch places, where the Word is Preached, and the Sacraments adminiſtred?

What wife that loues her husband, doth not delight daily to converſe with him at his Table? Marvaile therefore at *thy ſelfe*, rather that *thou* and *thy companions* take no more delight in *ſuch places*, at *ſuch exerciſes*, then *you* doe: and ceaſe

won-

wondering at *them*, who come hither to be recreated, and accheered with the gracious presence of their *great Bride-grome*. Albeit, I deny not, but some doe (as the people in Christs dayes did) follow him for the [z] *loaues*, some for his *miracles*, some for *one* corrupt end, some for *another*, yet there is an holy and chosen generation, who follow him in his Ordinances, because they know he *Sitteth at Table* in the same, and doth communicate vnto them such gracious glaunces of his countenance, as Reprobates are like neuer to partake off. [z] Ioh. 6.

Secondly; Is Christ present with his Church in his Ordinances; What meane the Papists then to take vpon them so tedious a taske, as to runne to *Compostella* to see his holy coate (which they say is there, though no man knowes how it came there) and to *Ierusalem*, to visit his Sepulchre? Oh folly to be pitied, if not to be derided. Thinke they to finde Christ in his coate, finde his presence in the graue? Is this one of their meritorious actions? See Christians, see their simplicitie. Christ sits not *there*, is not *so* present *there*, as he is *in* his Church, and *with* his Church. If Christians who goe but halfe a mile to heare a Sermon Preached vnto them, to be made partakers of the Sacrament, doe not make a better Pilgrimage then this is, and meete not with their well-beloued Spouse, Christ, sooner, then *these simple deluded soules*, by making such *superstitious* Voyages can, then note me for a teacher of lyes? *Vse* 2.

Thirdly, This poynt may be applyed by way of reproofe to a great number, who care neither how *vnpreparedly* they come *to* Gods publique Ordinances, nor how *irreligiously* they behaue themselues *at* the same. A man may say (and say truely too) there is no Table of mortall man more taken vp with vnmannerly guests, with rude, with vnciuill company, then this Table, whereat Christ *sitteth*, and affordeth his presence. *Vse* 3.

First, Concerning the comers to his *Word*, it would make a Christian heart to bleed, to consider what manner of people; and after what manner most people come to the Preaching 1. Vnreuerent comers to the Word.

ching of *that*. One comes with his *eyes ſcarce open*, cloſed vp with that excrementall moiſture of *ignorance*, which the ſpirituall ſleepe in ſinne breedeth, with an vnderſtanding ſo darkened, that let the King by his ſervants lay bitts before him, he cannot ſee them, Preach as plainely as they can, he cannot vnderſtand them; Another comes *without his knife*, and when he is at the Table here, his hand is in his Pocket, and ſo benummed, that he cannot pull it out, to take and cut the meate that is ſet before him, I meane he comes *without faith*, without will to beleeue the Word, without an heart to apply the ſame to his neceſſitie, according to the nature of the doctrine which is deliuered. A third comes with *the old Grecian diſeaſe*, the *Athenian itch* in his *eares*, that except the Preacher doth amaze his hearers with ſtrange & vncouth ſtraines, aboue the reach of plaine people, or tell of ſome ſtrange thing, he is not for their humour; If he ſtriues with himſelfe to ſpeake to the capacitie of the meaneſt hearer, and to knocke vpon the conſcience of the wickedeſt liuer, in the plaine euidence and demonſtration of the ſpirit, as, that learned Doctor of the *Gentiles*, Saint *Paul* did [a], how neſtles he, how lookes he on the glaſſe? The itch doth ſo trouble him, his *Athenian* deſires doe ſo diſtemper him, that he thinkes euery quarter an houre till the plaine fellow hath done: and it may be, he will haue the manners (as the manner of ſome is) to riſe from the *Board* while the beſt diſh is a caruing, the beſt point in handling, which might doe him moſt good, if he would but ſtay and take it with him. A fourth comes with *a dirtie face*, and *hands* imbrued in blood, a drunkard, a ſwearer, a lyer, a deceiuer, an Vſurer, a mercileſſe oppreſſor, and *knowne* to be *ſo*, as *manifeſtly* as the dirt is to be ſeene vpon the *face*, that it hath defiled, and *blood* on the *handes* (without a gloue) that are beſmeared with it. A fift ſort, come all vnbraced before (I had almoſt ſaid, with breſts layd out like Whores and *Iezebells*) but I am ſure, with breaſts open, with hearts naked, vnarmed, vnfenced againſt the leaſt aſſault, for want of due preparation; inſomuch, that if the *Deuill*

[a] 1 Cor. 2. 1.

doth

doth but ſhoot the dart of *pleaſure*, the *world* of *vaine profit*, and the *fleſh* play *its* part, while the Miniſter is ſpeaking and they hearing, they are ſo ſtricken, ſo intoxicated, ſo vainely buſied, that they get no more good to their ſoules, then *they* to their bodies, who, ſitting at a Kings Table, doe ſo dreame of honours and preferments, which ſhall *neuer* be, that they minde nothing leſſe then the bits that are carued them, and the meate which is before them, and ſo riſe without taſting one bit of the feaſt. A ſixt comes *without his girdle*, without *ſinceritie*, hypocritically, formally, for faſhion, company, and cuſtome. A ſeaventh commeth in the *Deuills habite* (if the Deuill hath any habite) in a ſtrange dreſſe, *proud* like the Deuill, and *craftie* like the Deuill. So *proud*, that he thinkes, he knowes as much as any can teach him; and therefore if the Preacher trips a little, and doth not carry his matter ſmoothly and Scholler-like before him (as all cannot, for all haue not an equall gift of Art and vtterance) he laughs in his ſleeue; or elſe ſo *craftie*, that he comes to catch the Miniſter, as the *Scribes* to trap our *Sauiour* and entangle him in his talke, not with a ſimple, and honeſt heart, to learne Gods will, and to haue a ſight of Chriſt, to ſupply the neceſſitie of his ſoule. And laſtly, who amongſt vs all doe not come many times with *dirtie feete*, with impure affections, into Gods Sanctuary, bringing a great deale of worldlineſſe, a great deale of drowſineſſe with vs. And albeit, we haue ſmarted for it (in being ſent away from many a Sermon, without the ſweet bits we were wont to haue, as a iuſt deſert of our negligence to prepare our ſelues) yet we haue not ſo ſhaken off our flightneſſe of preparation as we ſhould; *Who, who* of vs (I ſay) fayle not this way? If our *husband* were not extraordinarily in loue with vs, and willing ſometimes to beare with vs in our *night-attire*, as well as to reſpect vs in our *handſomer dreſſe*, he might euen ſay to vs that are deareſt vnto him; *What doe you here in my preſence at my Word, ſo diſordered, ſo diſtempered, ſo vnprepared?*

2. Irreuerence and irreligion at Baptisme taxed.

As thus many come vnmannerly to his *Word*, so as many come as rudely *to*, and carry themselues as irreuerently *at* his *Sacraments*. How many simple soules bring their Children to *Baptisme*, scarce knowing *wherefore* Baptisme serues, *what vse* it ought to be off to themselues, what vse in time it may be off to their littles ones? How many are present at *that* Sacrament, when it is administred, who neither *can*, nor *care to* meditate vpon such things, as *then* and *there*, are to be thought vpon: their *eyes* are so taken vp with *gazing*, their *tongues* sometimes with *talking* with those that sit next them, and their *hearts* with such *wandering thoughts*, that there is no roome for *diuiner* meditations, suiting the occasion, about the Vow made in Baptisme, about the benefits offred in Baptisme, and the ends of Baptisme; no faith, no prayers set a-worke for the good of the partie Baptized, and the like.

3. Abuse of the Lords Supper.

And lastly, for the Lords Supper, how many come to that, who are partakers at the Table of Devills. It is lamentable to consider, what ignorant, vnbeleeuing, irrepentant, disobedient Communicants, thrust themselues vpon this Ordinance, that haue neither skill, nor conscience, to examine and prepare themselues before receiuing; that know not what to doe, how to behaue themselues in the time of receiuing, not how to set their *faith* a worke towards *God*, in the apprehension of *his* loue, not how to set their *loue* aworke towards *beleevers*, whom they communicate withall, that know not *what* to doe *after* receiuing; frequenting this feast for custome and fashion, partaking after a grosse and carnall manner, not discerning the Lords body, not making any difference betwixt *common* Bread, and *common* Wine, and *Sacramentall*. Well then, (beloued) this irreuerent and irreligious frequenting of Gods publique, sacred, Ordinances, by such multitudes of people, duely considered, can a word of reproofe come out of season? I am sure, here wants no ground for it in the Doctrine wee haue now in hand.

Are

Are we well adviſed, *who* is here? *who* trow we is preſent at the *Word*, at the *Sacraments?* Is not the *King* himſelfe? And what King? Why, the King of glory, the great magnificent *Spouſe*, and *Bride-grome* of the Church; His *royall*, his *ſtately*, his *honourable*, his *comfortable* preſence is *there*; *There* he *ſits*, and *there* he *communicates* what euer he ſees needfull for his *Brides* ſalvation. Shall wee then dare to come ſo *rudely*, not feare to goe ſo *irreligionſly* into HIS preſence? Is *he* preſent while his Miniſters Preach? and ſhall we come to the *Word* with ſleepie *eyes*, itching *eares*, dirtie *faces*, proud *conceits of our owne knowledge*, *craftie intentions*, to catch the Preacher, *naked hearts*, without grace to *beleeue*, without will to *apply* the things that are taught vs? Come we *hither* like *hypocrites?* come *hither* to *ſcoffe*, to *ſleepe*, to *laugh?* Is Chriſt preſent in *Baptiſme?* and ſhall wee preſume to neglect all *meditation* for *our ſelues*, all *inuocation* for *the partie Baptized?* Is *he* laſtly, preſent in the *Euchariſt?* And dare wee to goe to *that* feaſt without our wedding garment, without knowledge, faith, repentance, obedience, and loue? dare we goe to *that* without any due examination of our ſoules before hand, concerning the forenamed graces, whither we haue them or no? dare wee receiue groſſely and carnally at *that*, and not ſhew our ſelues thankefull, by our new obedience, after we haue eaten of this Supper? Will *theſe* things (thinke wee) be well taken at our hands? Is it not greatly to the diſhonour of the King? An earthly King will not endure it, that any of HIS GUESTS ſhould come with dirtie ſhooes into HIS DINING ROOME, leſſe can he abide, that they ſhould come vnhandſomely, vncomely to his owne TABLE. Doth not *this heauenly King* ſtand as much vpon his honour as an *earthly*? He doth. Oh folly to be reproved, oh impudency to be condemned *then*, to goe ſo *vnpreparedly to*, to be ſo *vnreuerent at*, the Preaching of the *Word*, and partaking of the *Sacraments*, which is the *Table* whereat *Chriſt* ſitteth. Verily, if this rebuke availes not with vs, to humble vs for the diſhonour thus offered to this *Sitter* at this *Board* with his Church,

wee

wee may be ſure he will deale with vs, as the King in the Goſpell did with him whom he found at the feaſt without a wedding garment: *Binde vs hand and foote, and caſt vs into vtter darkeneſſe, where is weeping, and wayling, and gnaſhing of teeth*[b].

[b] Mat. 22.

Vſe 4. That I may therefore in the fourth place (and not vnfitly) ſubioyne a word of Exhortation, let the thought of this preſence of Chriſt in theſe Ordinances, ſtirre vs vp to that reuerence and preparation, that the former reproued number doe want. Be wee to goe but to a feaſt at an ordinary *Gentlemans* houſe, if we know the maſter of the family will beare vs company at it, wee are very carefull to bruſh our garments, to robe our ſelues with our holi-day cloathes, to put on cleane linnen, to waſh our face, eyes, and handes, to ſcoure and ſharpen our kniues, that ſo, for want of handſomneſſe in our attire, or by meanes of hackling our meate with blunt kniues, we may neither offend the gueſts that ſit with vs, nor grieue the maſter that bad vs, nor ſhame our ſelues: The like *ſpiritnall* care let there be in vs to fit our ſelues when wee come to *Wiſedomes* dainties. When the *Iſraelites* were to haue the Lord to *deſcend* amongſt them on Mount *Sinai*, I reade [c] *they were to waſh their cloathes, and ſanctifie themſelues. Their* courſe muſt wee imitate when we aſcend to Gods Mount, and goe vp to *his* houſe (where he is preſent, to heare his Word, or receiue the Sacraments) We muſt be cleanſed, and ſanctified, that ſo when wee are *there*, we may giue him the honour of his holy preſence, and neither diſhonour him, nor diſgrace our ſelues.

[c] Exod. 9. 10.

Doct. 4. WEE will now proceed to the ſecond poynt, *That while Chriſt is preſent with his Church in his Ordinances, ſhee ſendeth forth the ſauour of Faith and good Workes.* Compare a few places of Scripture together, and you ſhall ſee this to be very firme. In the *Acts* of the *Apoſtles* wee may reade, that Chriſt had beene preſent by the Miniſtry of *Paul* at *Phillippi*[d], at *Theſſalonica*[e], at *Rome*[f]. And Saint *Paul* in his writings vnto the Saints, in *theſe* places, ſpeakes

[d] Act. 16. 14.
[e] Act. 17. 2.
[f] Act. 28. 31.

of

of their *Faith* and *good Workes* [g], which like a precious oynt- [g] Rom. 1. 8. Phil. 1. 7. 9. 16. 11.
ment, did diffuse themselues in their Odour ouer the world.

I propound this (in the first place) for a rule of tryall, whereby to examine our selues, whither we be members of the true Church, yea, or no. This great Bridegrome indeed, Christ Iesus, hath spread a Table amongst vs, and a plentifull one too. But, haue wee Faith? What are our fruits? Wee heare much, wee pray oft, wee frequent the Table of the Lord, wee discourse many times; but are all these perfumed with beleeuing? Doe wee endeuour so to walke, that our Faith may be spoken off; and that throughout the whole course of our liues, wee may send forth a sweete odour to refresh the nostrills of the godly, though the wicked (who can thinke well neither of the wayes, nor workers of righteousnesse) be offended with the same? If yea, then *Christ* by his grace hath beene present with vs in his Ordinances, hath contracted vs vnto himselfe, and giuen himselfe as an *husband* vnto vs, betwixt *whom* and *vs*, all the powers of darkenesse are not able to force a divorcement. But if otherwise; though wee haue beene neuer so oft at this Bride-gromes Table, heard hundreths of Sermons, oft communicated at the Supper of the Lord, yet we are but onely *visible* members of the *outward* assemblyes, no *spirituall* limmes of the *misticall* body. 1 Thes. 1. 7. 8. *Vse* 1.

Therefore, secondly, this doth notably confound the foolish conceit of all them, who brag that Christ is *their* husband, and *they* be betrothed vnto *him*, and yet are nothing, but full of *infidelitie*, and *impietie*, of *vnfaithfulnesse*, and vnfruitfulnesse in their *hearts*, in their *liues*. Our dayes afford store of such, in whose vessels, there is not one dramme of *Spikenard*, to cast forth any sweete sauour, either to GOD, or godly men, but rather (with the people in *Ioels* time[h]) *their stinke goes vp* (into the nostrils of God) *and their wormewood sends forth the bitternesse thereof*: The stinke of their sinnes diffuseth it selfe to the *offending* of the children of *God*, to the *infecting* of the children of *men*. A good man can *Vse* 2. [h] Ioel. 2. 20.

ſcarce in any corner auoyde the ſmell of their impious and vnrighteous fruits, of their lies, ſlaunders, blaſphemies, ribaldries, and other idle ſpeeches; but ſhall be compelled to ſent them in euery place, as ſtrong, as noyſome, as Brimſtone; to force ſighes from his heart, and teares from his eyes. And how odiouſly their VNBELIEFE doth affect the KINGS ſmell, their diſtruſt in Gods providence, their diſcontentednesse in proſperitie, their impatience in adverſitie, ſenſeleſneſſe *of*, and vtter careleſneſſe *for*, the comforts of the Spirit, doe euidently and woefully declare; And yet theſe people (forſooth) eſteeme themſelues to be the Bride of Chriſt. But to conſider, how they are deceiued, it pitties my heart. What? know they *not*, ſee they *not*, that Chriſt his Bride is not (while her husband ſits at Table) without her *perfume* to pleaſe *him*, and *affect* the *virgins* that be her fellowes? Now alas, theſe vaine-boaſters, are as emptie of this perfume as the fooliſh Virgins lampes were of oyle. They haue nothing but the oyntments of Harlots in their Boxes (their ſoules I meane) and about their bodies. And dare they challenge Chriſt for their Spouſe? As though he will linke himſelfe with *ſuch*? No, no. Let them with *Barnabas* get to be full of *faith*[i], and with *Dorcas* to be full of *good Workes*[k], that God and man may ſmell the ſauour of their *Spikenard*, and *then* they may be beleeved, when they affirme themſelues to belong to Chriſt; but while *then*, they doe but flatter themſelues, and deceiue others.

[i] Act. 11. 24.
[k] Act. 9. 36.

Doct. 5. LAſtly, Obſerue, that *Chriſtians may ſometimes lawfully ſpeake of their owne faith and good workes.* The Church had *Spikenard*, and here ſhee ſpeakes of it, and of the ſweet ſmell it caſt forth. How oft doth *Dauid* ſpeake of his faith, and his good fruits, in the Booke of the *Pſalmes*, ſometimes reporting how he truſted in God[l], ſometimes how he prayed vnto him[m], ſometimes how he confeſſed his ſinnes vnto him[n], ſometimes how he loued him[o], ſometimes how he delighted in the Saints[p], ſometimes how he pitied his very enemies[q], ſometimes he ſpeakes of his vpright walking[r], ſome-

[l] Pſal 64.
[m] Pſal. 3. 4. 34 4.
[n] Pſal. 32. 5.
[o] Pſal. 116. 1.
[p] Pſal. 16. 3.
[q] Pſal. 35. 14.
[r] Pſal. 18. 23.

sometimes of his holy talking [f], sometimes of his zeale for Gods glory [t], &c. Thus also did *Iob* [u], *Ezekiah* [x], *Paul* [y], and others of the Worthies, whom the Scripture recordeth. And good cause why.

[f] Psal. 39. 1.
[t] Ps. 119. 139.
[u] Iob 29. c. 31.
[x] Isa. 38. 3.
[y] 2 Tim. 4. 7.

Reason 1. For, first, God receiues much honour when wee speake of the graces, which he bestoweth vpon vs. Hence it is that wee shall finde *Dauid*, which reported so much of his owne graces, euer and anon, professing his resolution, to sound forth the Lords prayses.

Reas. 2. Secondly, sometimes the wicked will rayse slaunders of the godly, as though they were a great deale worse then they are: and therefore to cleere themselues from those reproches, and so to vindicate the Gospell from disgrace, they *may*, yea, and they *must* make profession of their integritie, and faith. What was it which moued *Paul*, to speake so of his honestie, as he did; *Wee haue renounced the hidden things of dishonestie, not walking in craftinesse, nor handling the Word of God deceitfully*. 2 Cor. 4. 2. But this, that (as it seemes) in the former Chapter, certaine false Apostles had slandered him to be a vaine-glorious fellow? Which imputation, to free himselfe from, he spake so of his owne sinceritie as he did.

Reas. 3. Thirdly, there are many occasions giuen vnto Christians, to haue hard conceits of their brethren, partly, by reason of some infirmities they *see in* them, partly, by reason of some troubles that *fall vpon* them. And therefore it is lawfull, and sometimes needfull for them, to speake of the good things that God hath wrought in them. If you aske, wherefore *Paul* speakes to *Timothy* of his keeping the faith, and fighting a good *fight* [a], [b] One answereth it, because the present trouble which he was in, by the meanes of *Nero*, might occasion *Timothy* his Scholler, and others which had beene his hearers, to question the soundnesse of his faith, and honestie, which was so rewarded with affliction, and which faith of his was not like to procure such temporall deliuerances at the hands of God, as formerly it had done. So then, partly, that Beleeuers may honour their God,

[a] 2 Tim. 4. 7.
[b] *Polan. Synt. lib. 9. c. 8. Pag. 597.*

partly, free themſelues from euill reproches caſt vpon them by the wicked, and partly, prevent vncharitable conceits of themſelues in their godly brethren, they may lawfully ſpeake of their owne *Spikenard*, of that Faith and thoſe good Workes which the Lord hath beſweetned, both their hearts, and their liues withall.

Vſe 1. The conſideration of this, giues me iuſt occaſion, 1. to finde fault with thoſe Chriſtians which will euer be talking of their infirmities, that they haue no *grace*, no *faith*, no *goodneſſe* at all in them. And yet their conſciences can tell them that ſuch and ſuch things the Lord hath inwardly ingrafted in them, ſuch and ſuch fruits the Lord hath enabled them outwardly to bring forth in their liues. They know that at ſuch and ſuch a Sermon, the Lord ſo and ſo affected their hearts, at ſuch a time gaue them victory ouer ſuch a temptation, at ſuch a time enabled them ſo and ſo to pray, yea, ſo and ſo anſwered their prayers, to teſtifie the acceptablenes of the ſame; At other times, ſo and ſo accheered them with the aſſurance of his loue, ſo and ſo enliued them in the performance of ſuch and ſuch duties; yet becauſe (forſooth) it is not alwayes alike with them, and the Deuill tells them, they are diſſemblers, they cry out, *I am an hypocrite, a naughtie packe, a wicked creature, nothing but euill lodgeth in me, no whit of goodneſſe dwells in mee, I haue no faith, I haue no zeale, I haue no ſoundneſſe, no honeſtie, &c.* Is *this* to honour God *with*, and *for*, the good things he hath done *for* thee? wrought *in* thee? Nay, rather is it not to diſhonour him, in that thou doeſt not take notice of his graces, which he hath giuen thee? *This* is enough to expoſe the Goſpell to diſgrace amongſt the enemies of the truth. *This* is enough to make Chriſtians themſelues thinke more hardly of thee then there is cauſe. For, when as thou art ſo peremptory in it, that *thou art an hypocrite, a varlet, a wretch.* What will the world ſay of thee, and ſuch as make profeſſion with thee? Even THIS; *See, ſee, what arrant hypocrites theſe Goſpellers are, their owne conſciences accuſe them, their owne mouths condemne them, there is neuer an one of them ALL*

good.

good. Thou art much too blame then, whoſoeuer thou art, that art ſo readie to take part with the Deuill againſt *thy ſelfe*, when yet the Lord in mercy, hath annoynted thy ſoule with the *Spikenard* of heaven, when both thy *faith* and *integritie of life*, haue ſent forth their ſweet ſauour to *God*, and to *men?*

Let me perſwade thee to ſtriue againſt this euill, to *take notice* of, and (when God may haue any glory, others any good by it) *make report*, of what the Lord hath done for thy ſoule. Thou *mayſt* lawfully doe it, yea, (and if need require) thou *muſt* doe it. Yet with this caution, avoyding pride as much as may be. Not *vaine-glorioufly*, as *Peter* did, when he ſayd, *Maſter wee haue forſaken all, and followed thee, what therefore ſhall be giuen vs*[c]*?* For *this* is a thing God would be diſpleaſed with, and it is the propertie of worldlings and wicked ones ſo to ſpeake, *viz.* of that which indeed they *haue* not, and *doe* not. *Vſe 2.*

[c] Mat. 19.37.

But firſt in humilitie, as acknowledging all to come from God.

Secondly, with a deſire to vindicate the Goſpell from diſgrace, when euill mouthes falſely doe reproch thee.

Thirdly, with a deſire to reioyce the hearts of thy godly brethren.

Fourthly, to draw on others to a loue of *that* Word, whereby God hath wrought ſuch good in thee.

And laſtly, to cleere thine owne *innocency*, when that is called into queſtion.

After this manner, and to theſe ends thou mayeſt make profeſſion of thy graces; and with the Church thy Mother here, tell it abroad to others;

My Spikenard ſendeth forth
the ſmell thereof.

(***)

MYSTICALL MYRRHE.

The ſecond generall part of the Text.

NOW commending to GODS bleſſing what hath beene ſpoken, touching the Commendation which the *Bride* giues her *Spouſe* from HIS *Greatneſſe*, I proceed to the prayſe of HIS *goodneſſe*, or *ſweetneſſe* in the next words.

Verſ. 12. *A bundle of Myrrhe is my well beloued vnto me, he ſhall lie* (or lodge) *all night betwixt my breaſts.*

IN which words, we haue two things to conſider, 1. What this ſweetneſſe *is* for the ſubiect matter. 2. What this ſweetneſſe *worketh* for the ſubſequent effect. The *thing it ſelfe* is a *bundle of Myrrhe*, in the former part of the verſe; *A bundle of Myrrhe is my well-beloued vnto mee.* The following effect that it *worketh*, is a reſolution of the Church, to keepe this *ſweetneſſe*, in the clauſe of the Verſe; *He ſhall lodge all night betwixt my breaſts.*

Let vs ſet vpon the firſt; *A bundle of Myrrhe is my well beloued vnto me.* Theſe words would well admit of a ſubdiuiſion, if it were needfull. But an Interpretation will ſerue our turne well enough: that therefore the kernell may appeare, let vs breake the ſhell by giuing the ſenſe.

That

That [a] Author, who expounds the former Verse by the sinne of *Israell*, in *erecting*, and *worshipping* the golden calfe, and by the *displeasure* that *Iehovah* conceiued at it, doth expound these words, by the Lords pacification, or being pleased with *Israell* after this their sinne. As imagining the congregation of *Israell* to speake thus; *Though I the Synagogue of the Israelites, did cast forth a stinking smell to the Lord by my Idolatry, in worshipping the Golden calfe, yet NOW he is appeased with me, become sweet and gracious vnto mee, whereof a bundle of Myrrhe is a symbole and signe*: But this Exposition is too Iewish. Interpretation. [a] R. Selo.

He that applyes the former Verse to the times of King *Asa*, and to the Vow that the Tribes made in the 15. yeare of his Raigne, doth apply these words to the times of *Iehosaphat*, *Asa's* successor, according to the storie written 2 *Chron.* 17. 7. 8. 9. &c. And by the *bundle of Myrrhe*, he vnderstands, the sweetnesse of knowledge, which abounded in the dayes of *Iehosaphat*, by the care which *that* good *King* had to send Priests and Levites, with the booke of the *Law*, through the Tribes of *Iudah*, and *Beniamin*; as though *Salomon* by the spirit of Prophesie should foreshew the *Israelitish* Church in *Iehosaphats* time, to speake thus to the prayse of God; Brightm.

In the dayes of Asa, I made a vow vnto thee, to serue thee, and for such a King as HE was my Spikenard of Religion cast forth a smell vnto thee: But now thou hast giuen me sweeter times, more abundance of knowledge, in bestowing vpon me so perfect, so vpright, so carefull a King as Iehosaphat is, in so much that though I had sweete dayes before, yet these that now I see, doe as much in meanes excell the former, as Myrrhe in sweetnes doth excell Spikenard. This meaning doe I like of neither, as confining the Text.

Others therefore (walking in a more spatious field) apply it to the Church of euery age, or to euery particular beleeuer: And amongst *them*, some say *one* thing, some *another*. * *Some*, by the *bundle of Myrrhe*, vnderstand the *death and passion of Christ*, because *Myrrhe* (as they say) was vsed * Soto. Maior.

in

in Burialls. *Others, the immortalitie of the soule, because *Myrrhe* is an *Embleme* of incorruption.

** Genebr.*

The first reason, why by *Myrrhe* is meant iustification.

But I had rather vnderstand, the *benefit of Iustification.* And that first of all, because at *this Center*, the somewhat differing opinions of Interpreters doe meete; For when as *some* expound it of the *death* of *Christ*, doth not the Church smell the sweetnes of his Death by the benefit of Iustification? When as [b] *others* doe meane a most excellent and sweet Odour which the Church doth draw from Christ, by the nostrils of faith, is not Iustification the ground of *this* smell? yea, the assurance of Iustification is this smell it selfe.

[b] As *Merc.* and *Piscator* doe.

Reas. 2.

Besides, I am sure, *Myrrhe* doth symbolize and resemble Iustification very fitly.

Dioscorid. li. 1. c. 67.

First, *Myrrhe* distilleth from a tree full of prickes, much like the Egyptian thorne. And whence comes our righteousnesse and justification, but from that tree of Gods eternall planting, Christ Iesus, who was persecuted, thorned, and pierced for our sinnes.

Impetigines purgat idem ibid.

Secondly, *Myrrhe* is of soueraigne vertue, to cleanse the Leprosie of the body; so is Iustification to purge our Leprous and sinfull soules.

Horrores discutit, &c. id. ib.

Thirdly, It is good against trembling, and the shaking of the ague; so is justification against a trembling heart, and horror of conscience.

Wee see then, what is meant by *Myrrhe.* And *Bundle* here, is as much as a bail of *Myrrhe*, or a bunch of *Myrrhe*; *Mystically* an *Author* of *righteousnesse*, or *Iustifier*, [*is my well-beloued*] that is, *Christ*, so stiled by a loue-title, which the Church giueth him, because that he setteth his loue strongly vpon her. [*To me*] that is, to me the Church militant; * *I smell the sweetnesse of Iustification out of the bundle of his merits, who is my most loving and well-beloued Spouse.*

* Paraphrase.

Our conclusions from hence are these three. 1. *That Christ alone is the Iustifier of the Church, his loue being the cause and ground of it.* 2. *That the Church alone is iustified by Christ.* 3. *That onely beleevers doe smell the sweetnes of this benefit of iustification.*

The

The first of these points hath two parts. 1. *That Christians are iustified by Christ Iesus alone*; 2. *That it is from his meere loue*: **That Iesus is the iustifier of the Church*, is as euident as can be, as from hence, where the Church calleth him *Her bundle of Myrrhe*. So out of the writings of the Prophets; *My righteous seruant shall iustifie many*[c]. *Their righteousnesse is of ME, saith the Lord*[d]. Is it not the Angell *Christ*, that takes away from *Iosuah* (the type of the Church) his filthy garments, *that causeth his iniquitie to passe from him, and clotheth him with change of rayment*. Euen with his owne righteousnesse, as *Zachary* sheweth[e]? It is plaine also out of the writings of the Apostle. *By the obedience of ONE* (meaning Christ) *shall MANY* (meaning the Church) *be made righteous*[f]. *He made him sinne for vs, who knew no sinne, that we might be made the righteousnesse of God in him*[g]. *If while we seeke to be iustified by Christ, we our selues are also found sinners*[h], &c. And still the Scripture runnes vpon this, that by *Christ* we are reconciled vnto God, cleansed from sinne, redeemed out of the handes of our enemies; He therefore is our Iustifier, and none other: not excluding the Father, or the holy Ghost, who haue a stroke in this Worke, as well as the Sonne.

Doct. That Christ in loue iustifieth his people.

*1. Part of the *Doct.* proued.

[c] Isa. 53. 11.
[d] Isa. 54. 17.
[e] Zach. 3. 3. 4.
[f] Rom. 5. 19.
[g] 2 Cor. 5. 21.
[h] Gal. 2. 17.

A caueat.

As for that other branch of the poynt, *that his loue is the ground of this grace*, the title *Well-beloued*, which the church here giueth him, will well carrie it, and els-where the holy Ghost confirmes it. *By MERCY and truth is iniquitie purged*[i], saith the Wiseman. *Being iustified freely by his GRACE, through the redemption that is in Iesus Christ*[k]. *That being iustified by his GRACE, wee should be made heires according to the hope of eternall life*, saith the Apostle.

The 2. part of the *Doct.* proued.

[i] Pro. 16. 6.
[k] Rom. 3. 24.

Did not Christ *alone* satisfie the wrath of the Father? did He not tread *the Wine-presse*[l] *alone*? What earthly man holpe him in his *Actiue* obedience, to performe, a perfect, complete, and entire, seruice to euery iot that the Law requireth? What mortall wight, nay, what creature in heauen or earth ayded him in his *Passiue* obedience; had the whole wrath of the Father, due to the sinne of man, in full measure poured

The Reason of both the parts of the Doct. together.

[l] Isa. 63. 3.

forth vpon him? Speaketh the Prophet of any els but Christ
Isa. 53. 5. when he saith, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was vpon him?* And would he euer haue vndergone this, endured this, had it not beene for *loue?* Doubtlesse, He would not. Very well therefore doth the Church here, to acknowledge her *Well-beloued* to be this *Bundle of Myrrhe*, and to giue to him, and his loue alone, the honour of her *iustification*, when as *He* alone payd the price to purchase it; and when as both the *passion* and *compassion* is his owne.

* *Obiection.* * If any shall Obiect, that wee are iustified by Faith, or by Faith alone, therefore not wholly, not onely by Christ.

Answ. It must be answered, that this is to be vnderstood in another sence. Wee are iustified by *faith*, as by an *instrumentall* cause; by *Christ* as an *efficient* and *fundamentall*. For no more is *faith* the primary cause of my iustification, then my hand is the cause of the supply of my wants, by a piece of money, which the mercy of another furnisheth mee with. That proposition; * *Wee are iustified by faith ALONE* (a speech much vsed by Orthodoxall Writers) doth not exclude the causes of Iustification *without* our selues, but it doth include onely but [m] *one* facultie *in* our selues, by which alone wee doe apprehend that righteousnesse of Christ, which the Lord doth impute vnto vs for our Iustification. Whereupon, saith one; * *By faith alone, are not excluded superior causes, as, the grace of God, the merit of Christ, but middle causes, which are coyned by hypocrites, as, the strength of free will, workes, merits, &c.* So that by *faith* wee are *instrumentally* iustified, by the obedience of Christ *formally*, as [n] *Zanchius* sheweth. For in Iustification, [o] *Faith giues nothing, but onely receiueth, and what it receiueth,* (being Christ and his righteousnesse) *by that very same thing are we iustified.* So that it may very well be affirmed, that faith iustifieth alone, and yet be a truth too which (I am in hand withall) that by Christ alone wee are iustified.

* Fide sola.

[m] *Quoties dicitur, Sola fides iustificat, ostenditur solam fidē esse vnicum argumentum, & vnicam facultatem quâ recipitur iustitia Christi. Selnec. Tract. 3. de fid. & Sacram. Thes. 1.*

* *Para ad Heb. p. 460 Sola fide, excluduntur vero nō causa superiores, gratia Dei & meritum Christi, sed &c.*

[n] *Tom 5. in epist. ad Eph p. 83. col. 2.*

[o] *Bucer. in iustificatione fides nihil dat sed tantum accipit, & quod accipit, eo ipso iustificamur.*

Vse 1. Against the Papists. And for currant might this Doctrine goe through all Christendome, were it not for Antichrist, and his Babylo-

nish

nish followers, of *whom* when I thought, there came to mind a wise speech of a graue [p] *Father* to allude to; *God should be God, if man would let him, God now belike must stand to mans curtesie for his superioritie*: So may I say of the Papists; *Iesus should be Iesus, if they would let him, the ALONE iustifier of his people, if THEY would permit him, and belike, He must stand to THEIR earning for the honour of this Worke*: For *they* are very bold to rob him of his glory which he deserues, and his *Bride* here giues him, and him *alone* for this grace. Neither let any say, I doe them wrong.

[p] *Tertull. Apol. p. 815. Nisi homini Deus placuerit, deus non erit, homo iam Deo propitius esse debebit.*

The Papists deny Christ to be our alone *iustifier* three wayes. 1. By their blasphemous Canons.

For, first of all, doth not the *Councell of Trent* [q], absolutely lay downe this? *If any shall affirme, that men are iustified by the righteousnesse of Christ formally, let him be accursed.* And immediately after; [r] *If any man shall say, that men are iustified either by the imputation of Christs righteousnesse alone, or that the grace whereby we are iustified, is onely the fauour of God, let him be Anathema.*

[q] *In Decret. de iustif. Can. 10.* & [r] *Canon. XI. Si quis dixerit homines iustificari vel sola imputatione iustitiæ Christi, &c.*

Secondly, doe they not ascribe Iustification to the *dignitie* of faith? What meanes els that Position of theirs; *That wee are prepared by faith to some meritorious act of loue, which act of loue doth informe faith, and so dignifie it, that then the person that hath it, deserueth acceptance at Gods handes.* And this Assertion, they are very stiffe in, *alledging for it the Apostles wordes, *To him that beleeueth on him that iustifieth the vngodly, is his faith accounted for righteousnesse* [s], that is (say they) God accounts that faith which he findes in a sinner, so *worthy that it doth deserue an habite of righteousnesse, by which the sinner may be iustified.* But (as the Proverbe is) *An ill glosse corrupteth the Text.* For this Exposition holdes neither with the *analogie* of *faith*, nor with the scope of the place. Not with the *analogie* of *faith*, for it is directly against the Scripture, that a man may be a wicked man, and yet haue something in him worthy of iustification. Not with the *scope* of the *place*; For *there* the Apostles ayme is (being in disputation about iustification) to show, that there is an Antithesis, or contradiction betwixt the righteousnesse of Christ, and the righteousnesse of a man out of Christ; and not to show, that faith

2. By attributing of iustification to the dignitie of faith.

* *Obiect.*

[s] Rom. 4. 5. *Answ.*

informed by charitie, doth by condignitie, merit the iustifying of the sinner in the sight of God.

3. By maintaining iustification by Workes.

Thirdly, how peremptorily doe they stand for justification by Workes, abusing for their purpose many places of Scripture: as,

Obiect. 1. [t] Iam. 2. 24.

First, that of *Iames*, [t] *Yee see then how that by workes a man is iustified, and not by faith alone*; when as (as it is well knowne) the drift of the Apostle is *there* to show, that good workes *declare* a man to be iust before *men*, and doe not *make* a man iust in the sight of *God*.

Answ.

Obiect. 2. [u] Psal. 18. 20. 24.

Secondly, they bring in *that* of the *Psalmist*, [u] *The Lord rewarded me according to my righteousnesse, and according to the cleannesse of my handes hath he recompenced mee.* But alas, to little purpose; For the Prophet in that place, as some obserue, doth not speake of *iustification*, but* onely of the *deliverance* that God gaue him out of the hands of his enemies; which *deliuerance* also, he doth not attribute to the merit of his owne righteousnesse; (For *that* he disclaimes, vers. 19. saying; *He deliuered me, because he had a* FAVOVR *vnto me*) but onely he acknowledgeth, that *that* deliverance was a testimony of his integritie, how *naught* and *vniust* soeuer his enemies falsely *accounted* and *accused* him to be.

Answ.

* *Certum est Dauidem hoc Psalmo, nihil aliud canere de Deo, quã quòd per illum liberatus sit ab hostibus &c. Muscul. ad loc.*

Many of the like places doe they thus abuse; *abuse* (I say) and whither I speake right or no, I appeale not onely to St *Paul*, whose drift is in the fiue first Chapters of the Epistle to the *Romanes*, to ouerthrow iustification by Workes; but also to *one* of their owne [x] Doctors, whose very wordes are these; *Workes are not the cause that any man is righteous before God, but rather they are the fruits and declarations of righteousnesse.* And indeed how can we be iustified by workes, when as by the confession of the Papists [y] themselues; *the righteousnesse of Workes cannot blot out sinnes, but leaues a man in the same.* Thus while the Papists doe partly *curse* those that hold justification by the free mercy of God, and partly ascribe it to the *dignitie of Faith*, and partly to the *merit of good Workes*, doe they not rob Christ of that praise which his great kindnesse in iustifying a poore sinner doth deserue?

[x] *Aquin. Super Gal. c. 3. Lec 4. Opera non sunt causa quod aliquis sit iustus apud Deum, &c.*

[y] *Caiet. in epist. ad Roman. c. 3. fol. 10.*

Dealing with this bundle of spirituall *Myrrhe*, as some [2] report the *Arabian* followers of *Mahomet* to deale with that corporall *Myrrhe*, which they bring to *Alexandria* to sell, vsing a thousand deceits to sophisticate it, and gull Christians with it, that buy it. So they (I say) adulterate this precious Doctrine with their owne deceipts and deuices, and would thrust it for good ware, and sound vpon the common sort; But I pray God, they may neuer haue any vent for such deceitfull *Myrrhe*, and counterfeit righteousnesse amongst vs. I am sure, the Church entertaines no such stuffe *here*; but speakes all to the commendation of her *Beloued*, admitting of *no Myrrhe*, *no* righteousnesse, but his owne, to prayse him, and to commend by. But to leaue them as confuted, let vs come to our selues.

[2] *Petrus de la Primaud. Franc. Acad. part. 3. c. 69.*

I would to God, there were not some Popish Protestants amongst our selues, who must haue some perfume in *Natures* garden to smell on, some *naturall* or *morall* plant of *their owne*, to put into *this* Bundle, to mingle with *Christs righteousnesse*, to iustifie them in the sight of God. Some good *desires*, *deedes*, *deuotions*, which they much brag off, and stand vpon, for which God is forsooth bound to accept them, and to like of them. To whom I may say truely, as *Elihu* in another case to *Iob*; *Behold, in THIS thou art not iust*[a]. It may be thou art of a gentle nature, of a curteous behauiour, somewhat disposed to liberalitie out of a vaine-glorious humour, canst not away with the company of the prodigall; must God of necessitie iustifie thee, like of thee for *these* things? Yes, that he must, and doth too, I would be sorry els; I am sure, he would not like of me, if I should swill, and curse, and steale, and quarrell, &c. thats true; for he cannot away with these grosse euills; the committers of them are abominable vnto him. Yet notwithstanding, to conclude, that thy morall vertues can iustifie thee before him, is little differing from plaine Popery. And I tell thee in standing vpon this, thou doest Papist-like rob Christ of his glory, and deny him that prayse which the members of the Church doe *here* giue him, as his due in this Text. They

Vse 2.

[a] Iob 33. 12.

say not here, *A bundle of Myrrhe is my Well-beloued, and my Spikenard vnto me, but my Well-beloued alone.* They acknowledge all in the matter of iustification, to come from Christ Iesus, issuing and springing from the fountaine of his free loue. They know, that the best righteousnesse in themselues is (as the Prophet speaketh) *as an vncleane thing, and filthy rags*[b]: and that in the best actions they doe, if their imperfections be not couered in Christ, and sweetned with the *Myrrhe* of his righteousnesse, there is more cause of *damnation* to be found in them then *saluation.* It is by *grace* that wee are iustified, not by *Workes.* The very faithfull themselues please God no otherwise then in Christ. Neither their *loue*, nor *faith*, nor *good fruites*, can for the dignitie of the same, deserue absolution before Gods tribunall. Now then if the *graces* that are *inwardly* wrought, and the *Workes* that doe *outwardly* appeare in beleevers themselues, can procure no further acceptance at Gods handes, then their persons stand iustified, and their sinnes acquitted before GOD in Christ, then questionles (as God once told the idolatrous *Israelites*) *neither thy Workes, nor thy righteousnesse will profit thee*[c], to iustification, that art but carnall, but ciuill. That then I may cease to *confute* thee, & be a *counseller* vnto thee, *let me exhort thee, willingly to giue the *Well-beloued* of the Church, the glory of this grace alone. Mingle not thy righteousnesse with *his* in the matter of iustification; such a mixture, such a composition stinkes before the Lord. I finde in the old[d] *Law*, how that the Lord commanded *Moses* to make a sweete perfume of *Stacte*, *Onicha*, *Galbanum*, and *Franckinsence*, and to temper it after the art of an *Apothecary*, holy and pure. Concerning *which*, he threatned that whosoeuer should presume to make the *like*, to smell thereto, that soule should be cut off from the Lords people. And hath the Father commanded a greater then *Moses*, euen his onely begotten Sonne, to temper an exact and most pure perfume of his owne righteousnesse and obedience for the *Father* to smell on, that he might be *pacified* with the *Elect*, for the *Elect* to smell on, that *they* might be iust before *GOD.*

[b] Isa. 64. 6.

[c] Isa. 57. 12.

*Vse 3. Exhortation to disclaime our owne righteousnes.

[d] Exod. 30. 34. 35. 38.

And

And shall mortall, sinfull, man (contrary to Gods charge) presume to compose the like, out of his owne righteousnes, and yet the Lord endure it, reckon that person amongst the number of his owne people? No, no. The *ciuillest* person that liues vnder the cope of heauen, shall greatly displease the Lord, if he presumes to offer it. Didst thou *equall*, nay *excell* the most vertuous *moralists* that euer were, in *iustice*, *temperance*, *magnanimitie*, *affabilitie*, and the like, yet thou must esteeme all these as *nought* in comparison of the *righteousnesse* of *Christ* crucified. Learne therefore, learne, I beseech thee, to disclaime thine owne righteousnesse; Shuffle, oh shuffle not in the *merit*, the *dignitie* of *any* good *deedes*, or *desires* of *thine owne*, into *this* bundle, least like the mixture of *Opocalpasum* with *Myrrhe*, it proue deadly to thy soule, as *that* to the body [e]: and thou neuer smell the sweetnesse of the same, in assurance thou art iustified, to thy consolation here, and salvation hereafter.

[e] As *Mathiolus* cites it out of *Galen. Opocalpasum exitiale est, multosq; nos sorte quadam vidimus nostra aetatis de cursu mori quòd inscij Myrrham, cui Opocalpasum admistum erat, assumpsissent. Mathio. Comment. in Dios. li. 1. c. 67. Pag. 77.*

Now to the end thou mayest learne to disclaime thine owne righteousnesse indeede. This threefold Meditation will be very availeable.

*First, that mans righteousnesse, cannot acquit him, discharge him, before the Iudge.

Secondly, that it breaketh *euery* way, that it can fulfill *no* way the Law of God perfectly, and entirely; it *omitteth* much good, it *committeth* much euill, that good which it doth, it doth not aright, that euill which it eschewes, is eschewed for by-respects.

Thirdly, Meditate, that the worthiest and holiest of the Saints of God, haue cryed out of it, neuer looked to be iustified by it. As *Dauid*; *In sinne Lord hath my Mother conceiued me* [f]: and *Iob*; *The Angels are vncleane before thee, how much more abhominable is man that is borne of a woman* [g]. And *Paul*; *I know that in me, that is, in my flesh dwelleth no good thing* [h].

*Three meditations, to further vs in disclaiming our owne righteousnesse.

[f] Psal. 51. 5.

[g] Iob 15. 15. 16.

[h] Rom. 7. 18.

These three things, I say, seriously and wisely thought of, and paused vpon, will much further thee to thinke meanely of thine owne righteousnesse, beest thou neuer so ciuill:

ciuill: Wilt thou know how? I will shew thee. The first Meditation, will driue thee to speake thus betwixt God and thy soule; *Good Lord, cannot all my righteousnesse cleere me before thy Tribunall? notwithstanding my ciuilitie, my fidelitie in keeping my word, my gentlenes of nature, my abstaining from the grosse, and enormious vices of the times, doe I not stand discharged before thee the most vpright and vnpartiall Iudge? Lord, why should I then stand vpon my righteousnesse? Oh, cause me to abhorre my selfe in dust and ashes.*

The second Meditation, will driue thee to this? *What? and for all my righteousnes, doe I breake thy Law, transgresse thy Commandements, in the omission of good, in the commission of euill, in the doing of good, and forsaking of euill, after a wrong manner? Lord, I perceiue then by this, that I cannot be iustified in thy sight by my selfe; when as that righteousnesse which iustifieth before thee, must performe an exact obedience to thy most righteous Law, without swerving one iot from the same.*

The third Meditation will, by the grace of God, worke, in some such wise, with thee as this is; *Lord, haue the best that euer were cryed out of their owne filthinesse, complained of their natiue vilenes, denied their owne righteousnesse? and shall I be puffed vp with an opinion of mine owne worth? Did so holy a man as* Dauid *was, so patient a man as* Iob *was, so good a man as* Paul *was, cast downe their crownes before the Lambe, acknowledge that in themselues was nothing but sinne, no cleanenes, no good thing? and shall I, a vile creature, farre inferiour to the least of them, stand vpon my patience, my honestie, my goodnesse? Lord, let it be farre from me, &c.* And when these Meditations haue brought thee to this passe, produced these effects; tell me whither then it can be possible for thee, to sing any Song but this, in regard of thy iustification; *None but Christ, none but Christ: His righteousnesse, his righteousnesse alone, to discharge me before the Iudge, to fulfill the Law for me, to cure my spirituall sickenes, to couer my naturall filthinesse.*

If these Meditations were but duely made vse of by our ciuill *Iustitiarians* themselues, they would vaile the Bonet, come downe a peg lower in their owne conceits, and runne al-

altogether out of the garden of nature, into the garden of grace for this *Myrrhe*, and depend vpon Gods loue alone in Christ Iesus for their iustification. But alas, alas, they meditate not vpon this, and hence it is, that they stand so much vpon their owne worthines, that the righteousnes of Christ, is neither thought on, nor sought for, by them, as it should be.

Lastly, is Christ the alone Iustifier of the Church, and is his free grace the ground of it? how thankefull then ought this to perswade Beleevers to be, and how carefull to sing such a Song as the Church here doth to the prayse of their *Well-beloued*. We vse to say, a Nosegay is worth thankes, especially, when it is giuen by a louer, as a token of loue; and is not this bundle, this bunch of *Myrrhe*, Christ his righteousnesse, worthy of praises, being giuen by him as a speciall token of his fauour, to poore, miserable, and sinfull creatures? Did the [i] tenth *Leper*, returne thankes for the cleansing of his body, and wilt not thou, whom Christ hath chosen as one out of ten, yea, of twentie, to purge thy soule, returne glory to his name? *Mary Magdalen* [k] loued Christ much, after He had forgiuen her much: *Dauid* resolu'd with himselfe, that, on condition the Lord according to the multitude of his mercies, would doe away his iniquities, and purge him with Hysop, which was an Embleme of his cleansing, and cloathing with Christs righteousnesse, *his tongue should sing aloud of his righteousnesse* [l].

Vse 4. Aduise to Beleeuers, to be thankefull to their *Iustifier*.

[i] Luk. 17. 16.

[k] Luk. 7. 47.

[l] Psal. 51. 2. 7. 14. verses.

It is reported of *Alexander*, sirnamed, *The Great*, that he acknowledged himselfe to *owe* more to *Aristotle* his Master, then to *Philip* his Father, because, from his Master he receiued his *Well-being*, whereas from his Father he had but his naturall-*being* [m]. In like manner (I dare boldly say) thou that art a true Christian, owest more to Christ thy Master, yea, thy elder brother, for giuing thee through the merit of his owne righteousnesse, a spirituall being in grace, then to thy naturall Father or Mother, by whom thou hast thy being in nature. Oh, therefore (owing so much) pay him much, I meane, loue him much, be much thankefull vnto him

[m] *Pet. Mart. in lib. 1. Ethic. Arist. p. 5.*

him for this his kindnesse. Let thy thankefulnesse to him know no limits; set no bounds to thy obedience; let not much water quench the flame of thy loue, thy zeale; let not the very fire it selfe deterre thee, scare thee, from sacrifice, from his seruice. Propose the blessed Martyrs for thy patterne. The sweetnesse of this bundle haue so affected *them*, that rather then they would any way show themselues vngratefull, they haue not spared to be prodigall of their very liues. Take, oh take then, the cup of saluation, and blesse his holy name, vow seruice, vow obedience to him, vnto the very death; for his free mercy, in iustifying of thee, requires no lesse, deserues no lesse at thy hands. Leauing this, I come now to the next poynt; which is

* *Doct.* The true Church alone is iustified by Christ.

That as Christ alone is the Iustifier of the Church, * *so the Church alone is iustified by Christ.* Iustification is a benefit belonging onely to the true members of the Church, and to none else. *TO MEE*, in my Text, implies as much; *To me the Church alone, not to you daughters of Ierusalem,* * *not to you aliants and strangers to the Common-wealth of Israell is my Beloued a bundle of Myrrhe, a bringer of righteousnesse.* Aske *Paul*, whom he speakes of, when he saith; *In grace HE* (that is God) *hath made VS accepted in the Beloued*[n]; (that is, *iustified through Christ*) and he will answere, that he meaneth *VS, who are chosen in Christ, before the foundation of the world; VS, who are predestinated to the adoption of children*[*]; intimating, none to be capable of iustification but such. The same thing, the same Apostle proueth in the eight of the *Romanes*; *Whom he predestinated, them also he called, and whom he called, them also he iustified*[o]. Now who are predestinated, who are the called of God, but the members of the Church? *Who shall lay any thing to the charge of God. Elect?* [p] *It is God that iustifieth*, that is, *it is God that iustifieth the Elect* [q]. Methinkes, that of S. *Iohn* in his *Reuelation*, is very fit for this purpose, where he saith, *not* that he *saw the* [r] *BEAST with seauen heades, and ten hornes* (that is, the enemies of the Church, who vse their wit and authoritie against it) *cloathed with the Sunne*; [s] that is, with Christs righteousnesse, but a [s] *WOMAN*

* Except you be Elect.

[n] Ephe. 1. 6.

[*] Verses 4. 5.

[o] Rom. 8. 30.

[p] Vers. 3.

[q] *Zanch. ad Eph c. 2. p. 8. Tom. 5. l. e. Electos solos.*

[r] Apoc. 13. 1.

[s] Apoc. 12. 1.

so

so cloathed, that is, the Church alone, or the company of the faithfull.

The reason is plaine, for faith which apprehendeth justification by Christ, is a gift proper and peculiar to the Church, and none else, for which cause it is stiled, *The faith of Gods ELECT*[t]. Now if none haue faith but the Church, then it must needes follow, that none are iustified, but the members of the Church. *Reason.* [t] Tit. 1. 1.

How full of terror is this truth, vnto all those that are out of the Church, I meane, not onely those who stand sunning themselues in the Church-yard, that sit swilling in Alehouses, fulfilling their fleshly pleasures, following their worldly profits, while the Word is Preaching, and people are praying vpon the LORDS day. I meane (I say) not onely them, who are thus out of the materiall Temple, which is made of Bricke and Stone*, but also all others, that are no true members of Christs *mysticall* body, who, though they heare the Word, receiue the Sacraments, &c. yet are voyde of sauing grace, are no spirituall stones of the spirituall building, no [u] *Cedar*-beames in Gods house, that is, no * purified, no sanctified ones in Gods familie. To all of them, to euery one of them, here is (I say) a ground of terror. For (ah poore creatures) they are not iustified, they haue no share *in*, no benefit *by*, the righteousnesse of *Christ*. This bundle belongs not to them; It is peculiar to those whom they (for their Religions-sake) hate, scorne, and maligne. It appertaines not to those daughters of *Ierusalem*, spoken of in the fift verse of this Chapter, who seeme to be of the Church, who brag they are of the *Israell* of God, and yet are not. * *Thou* therefore that delightest in false *Doctrine*, and castest the *Word of God behind thy backe* [x]; *thou* that with *Ahab*, hadst rather heare an hundred false Prophets, then one sound *Michaiah* [y]; and with *Ieroboam* [z], wilt not hearken to the faithfull messengers of the Lord of Hosts; * *thou* that with the same *Ieroboam* [a], art readie to change thy Religion, and manner of worship, instituted by God himselfe; * *thou* that with the people in *Ieremies* time, wilt palliate and defend

Vse 1.

* And yet I include them also, for right Christians dare not doe as they doe.

[u] Cant. 1. 17.

* For *Cedar* was vsed in cleansing, *Levit.* 14. Notes of the false Church: Propounded by the way, to shew whom this terror belongs to.

* 1. Particular loue of false teaching and teachers.

[x] Ier. 8. 9.

[y] 1 King. 22.

[z] 1 Kin. 13. 4.

* 2. Neutralitie in religion.

[a] 1 Kin. 12. 28. 29.

* 3. Defence and ripnes of sinne.

fend thy sinnes, professing thou walkest not after *Balaam*, when *as yet the Lord sees thy abhomination in the Valley* [b], *being pure in thine owne eyes, when as yet thou art not cleansed from thy wickednesse* [c]; * *thou* that with the couetous, whom *Dauid* speakes of, [d] *blessest thy selfe and blasphemest God*, and with *Goliah*, [e] *cursest* God and his people: * *Thou* that with the *sonnes* of *Belial* [f], contemnest the powers that be ordained of God: * *Thou* that trustest with *Goliah* [g], in *thy* sword and buckler; with the wicked of *Dauids* time, in the [h] multitude *of thy riches*; with the [i] *Chaldeans*, in *the treasures thy shippes* bring in by Sea; with the old *Israelites*, in *thy pleasant pictures* [k], that is, in thy houshold furniture and riches [l]: *Thou* that canst the *Art* of dissembling, hauing *Butter in thy mouth, and warre in thy heart* [m]; that canst *blesse with thy mouth, but curse with thy heart* [n]: * *Thou* that *louest the company of the vngodly* [o], and *magnifiest the wicked, which forsake the Law* [p]: * *Thou* that with the enemies of Gods *Israel*, treadest downe *the inheritance of the Lord* [q], circumventing them as the *Sodomites* did *Lots* house [r], spreading Nets for their *feet* [s], *reioycing at their hurt* [t], drawing out *the sword*, & bending *the bow, that thou maiest suddenly hit them that are vpright in heart* [u]: * *Thou* (finally) that art at ease in *Sion*, drowned in the depth of carnall securitie, *thinking thou shalt neuer be remoued* [x]; who hast *made a couenant with death, and art with hell at agreement*, thinking that *when the ouer flowing scourge shall passe through, it shall not touch thee*, and so making *lies thy refuge*, and *vnder falshood hiding thy selfe* *: Thou, I say, that carriest of all these, or any of these blacke brandes of the false Church, these *non-euidences* of the true Church, heare thou this word of terror, thou art not iustified by the Lord Iesus and not to be iustified by him, desperate and fearefull must thy condition needes be: yea, so fearefull, that neither can my capacitie reach it, nor my tongue relate it. For besides the absence of those admirable soule rauishing effects, springing from iustification, which thou shalt reade off afterwards [y], it is an argument of Gods displeasure conceiued against thee, it doth prognosticate, wrath abiding for thee: inso-

[b] Ier. 2. 23.
[c] Prov. 30. 12.
* 4. Blasphemy.
[d] Psal. 10. 3.
[e] 1 Sam. 17. 9. 10.
* 5. Contempt of authoritie.
[f] 1 Sam. 10. 25
* 6. Vaine confidence.
[g] 1 Sam. 17. 45.
[h] Psal. 49. 6. Psal. 52. 7.
[i] Isa. 43. 14.
[k] Isa. 2. 16.
[l] So *Sculter.* expounds pleasant pictures.
* 7. Hypocriticalnes.
[m] Psal. 55. 21.
[n] Psal. 62. 4.
* 8. Loue to & defence of bad company.
[o] Psal. 1. 1. 2.
[p] Pro. 28. 4.
* 9. Malice to the Saints.
[q] Isa. 63. 18.
[r] Gen. 19.
[s] Psal. 140.
[t] Psal. 35. 15.
[u] Psal. 37. 14. 32.
* 10 Carnall securitie.
[x] Psal. 10. 6.
[y] Isa. 28. 15.
[y] Page. 67.

insomuch, that if the *Beloued of the Church, be not this bundle of Myrrhe, TO THEE, TO ME,* and become our *Righteousnesse*, the stinch of our sinnes, will daily prouoke the Lord; the smell of our courses, will daily distast him; the sauour of our very Sacrifices, are a burthen vnto him: neither are our sinnes remitted, nor our sutes receiued, nor our persons respected, nor our good deedes rewarded, nor can our soules (if wee so continue) be eternally saued. Iudge thou then whither this poynt (as sweete as it is to the godly) doth not bring (if thou beest not altogether hopelesse and helpelesse) a sound of terror to thy eares: and oh, that it might but be a meane to produce an holy trembling in thy soule, vpon the thought of thy great misery.

Vse 2. Secondly, this is not so terrible to the wicked, but it is as comfortable to the godly. Is it their peculiar to be iustified by Christ? Doe they alone participate of that righteousnesse, which many thousands in the world, neither haue, nor are like to haue, any share in? What bountie, what loue is this from Christ to them? *Myrrhe* it selfe should not more refresh the smell, then the consideration of this accheere their soule. And accheere them it doth at some time or other, let the Deuill doe his worst, as the next Doctrine shall declare, which without any longer delay, I come vnto: And this it is:

Doct. Christians alone haue the ioy of iustification.

That as the Church alone is capable of Christs righteousnes, so shee onely is sensible of the sweetnesse of the same. Onely Beleeuers doe truely reioyce in the assurance of free iustification by Christ. What saith *Dauid* to this purpose? *The RIGHTEOVS shall be glad in the Lord, and all the VPRIGHT in heart shall glory*[a]. What saith the Prophet *Esay* also? *The RANSOMED of the Lord shall returne, and come to Sion with Songes, THEY shall obtaine ioy and gladnesse, and sorrow and sighing shall flie away*[a]. Againe, *My SERVANTS shall reioyce, my seruants shall sing for ioy of heart. I create IERVSALEM a reioycing, and HER people a ioy*[b]. Of whom speakes the Church when she saith; *We will be glad in the Lord, and reioyce in his saluation*[c]; *I will greatly*

[a] Psal. 64. 10.
[a] Isa. 35. 10.
[b] Isa. 65. 14. 15. 18.
[c] Isa. 25. 9.

greatly reioyce in the Lord, my soule shall be ioyfull in my God, for he hath cloathed me with the garments of salvation, he hath
[d] Isa. 61. 10. *covered me with the robes of righteousnesse* [d]. Of whom (I say) speakes the Church there, but of her selfe? I confesse that *literally* those speeches of the Prophet, are to be referred to the reioycing of the *Iewes* at their returne from captiuitie. But mystically they are to be interpreted, of the ioy which beleeuers *alone* conceiue vpon their returne from *spirituall* bondage, and vpon their iustification by the merits of Christ, and free mercy of the Almightie. Wherefore it was not without cause, that Christ sayd to the Man sicke of the
[e] Mat. 9. 2. Palsey; *Sonne, be of good cheare, thy sinnes are forgiven thee* [e]. And *Elihu* in *Iob*; *He that can say, I haue found a Ransome*
[f] Iob. 33. 24. 26. compared together. (especially such as Christs righteousnesse hath procured) *shall see Gods face with ioy* [f].

Reas. 1. That which was the ground of the former poynt, may be the first ground of this also. Christians onely haue faith. Now faith is not onely an *Hand*, to plucke this *Myrrhe*, the meanes to apprehend the righteousnesse of Christ, that it may become ours; but also it is the *Nostrills*, to smell the sweetnesse of this *Myrrhe*: Looke as the nostrills doe conuey sweete odours to the braine, to refresh the animall spirits, which are *there*, so doth faith conuey the assurance of iustification, to the rauishing, and delighting of the soule. If the Church *alone* then hath the nostrills of faith, no wonder is it, if shee *alone* be sensible of the sweetnesse of Christs righteousnesse.

Reas. 2. Secondly, Christ Iesus onely lodgeth and dwelleth in them, whom he hath iustified, but where Christ lodgeth, there must needes be great ioy. [g] Doe you not see if a man doth but receiue an ordinary friend into his house, how ioyfull he is? how much more ioyfull then must wee conceiue them to be, who haue testimony in their consciences, that the Lord of glory hath come in by their gates, and taken vp his lodging in their soules?

[g] *Nonne vidistis cum amicũ domi quispiam accipit quam prase ferat latitiam &c. Chrys. in Ioh. c. 1. Hom. 19.*

Vse 1. As the former, so this Doctrine also serues, 1. to lay open the miserable and wretched estate of all carnall and vnregenerate

generate ones, who are no members of the true Church. For no sound ioy belongs vnto them. Their abundance of wealth, their places of honour, their great friends, their merry companions, &c. may peradventure giue them some kind of contentment and delight, but alas, it is but for a moment, and * mingled many times with much heauinesse and sorrow; That ioy which springs from Iustification is too sweet, too excellent for them to attaine to; *There is no peace to the wicked, sayth my God*[h]. *That, that* (I say) is *Sions* peculiar. An vngodly man, may indeed heare the promises, haue the sweet Doctrine of iustification, by the free loue of Christ, sounded in his eares, and abuse the same he may (as those that make an idoll of Gods mercy) to further himselfe in his desperate disease of securitie, or a kinde of [i] hypocriticall ioy he may haue, which a temporall faith may afford him: but to draw out the right sweetnesse of this heauenly Doctrine, to the true comfort of his soule, he wants nostrills, he hath no true iustifying and sauing faith. Let then an vnregenerate person (be he what he will, or can be, for wit, learning, wealth, friends, dignitie, &c.) come and put forth that Question, which *Ioram* put forth to *Iehu*; *Is it peace Iehu, is it peace?* It may be answered him, as *Iehu* answered *Ioram*; *What peace, so long as the Whoredomes of thy Mother* Iezebell, *and her witch-crafts are so many* [k]. *What peace so long as thy luxurious fruits, thy couetous fruits, extortions, oppressions, vsuries, deceitfull tricks, thy oathes, lyes, enuyings, backbitings, Sabboth breakings, neglects of Gods worship in the Temple, in the familie, in the closet, contempts of Gods seruants, and Ordinances, contentments with thy meere ciuill courses, &c.* are so many? What peace, I say, appertaines vnto thee, so long as these things remaine in thee, as so many testimonies against thee, that thou art not yet a true member of Christs Spouse the Church? *Thou* man, *thou* woman, art like those whom the Lord complaines of by the Prophet; [l] *Yet are they that forsake the Lord, and forget mine holy Mountaine.* Thou hast playd the Harlot, and runne away from Christ, and hast [m] *chosen that wherein the Lord delighted not*; And therefore must

* *Namq; ma'us quanquam interdū gaudere videtur: Æstuat ipse tamen medijs vt strongylos vndis. Marcell Aries. l. 1. p. 4*

[h] Isa 57. 21.

[i] Mat 13. 20.

[k] 2 Kin. 9. 22.

[l] Isa. 65. 11.

[m] Vers. 12.

must I conclude (to the terror of thee, and all such as thou art) with that sentence which the Lord denounceth by the same Prophet; [n] *Behold, MY SERVANTS shall reioyce, but YE shall be ashamed. Behold, my servants shall sing for ioy of heart, but YE shall cry for sorrow of heart, and shall howle for vexation of spirit.*

[n] Isa. 65. 13. 14.

Vse 2. Againe, still we see comfort to flow out of this Text, to the people of God, by occasion of this point also. They may peraduenture haue heauie hearts, drouping spirits, and goe mourning all the day long, and by reason of outward crosses, or inward distresses, they may with *Rachell* refuse to be comforted, because their comforts are not, and in their owne apprehension, haue no being, no existence; but let them be of good cheere. The ioy that springeth from the roote of iustification, belonges vnto euery member of the Church; As sure as can be, *light is sowen for the righteous, and ioy for all them that are of an vpright heart.* As they haue this bundle of *Myrrhe*, this sweet-ball of Christ his righteousnesse, in free mercy bestowed vpon them, so the Lord in his due time, will open the nostrills of their faith, and make them sensible of the sweetnesse of the same, and the time shall come when in the sence and ioyfull perswasion of the same, they shall be able with all confidence and boldnes, to say, as the Church here doth; *A bundle of Myrrhe is my Well-beloued vnto mee, now I know it, finde it, and feele it.* Stay thy selfe with this then, thou mourner in *Sion*; and goe thy wayes, *Eate thy bread with ioy*, and *drinke thy wine with a merry heart, for God* now *accepteth thy Workes*[o]. Being a member of the Church, thou art acceptable to God in Christ Iesus, and being acceptable to him, He will reveale his comfortable presence vnto thee, be thy distresse what it can be. And let this suffice thee against despayre, that though *heauinesse may endure for a night, yet ioy shall come in the morning.* Such ioy is thy portion, such ioy shalt thou get into thine owne possession, when God sees fit. Waite therefore for it on the God of thy saluation, and be not like a comfortles creature.

[o] Eccles. 9. 7.

Thirdly,

Thirdly, Hence we see how the world is deceiued, who thinke Christians to be melancholy persons, whom no mirth, no comfort, belongs to; imagining, that of all others, they are the saddest and heauiest creatures; What sayd I deceiued? yea, grossely deceiued. For there are none vnder heauen, haue more cause of ioy then they haue, nor are more sensible of true ioy then they are, when God comes to lift vp the light of his countenance vpon them. The ioy that the couetous man hath in his bags, the ambitious man in his honours, the voluptuous man in his pleasures, are but sorrow and vexation of spirit, in comparison of that sweete content, that a poore honest soule findeth in his Christ, in his Sauiour. How can his life be a melancholy life, that was condemned to death, but is now restored to life; that had lost heauen, but hath it now purchased for him; that was the heyre of damnation, but is now the heyre of saluation; that was naked, and abhominable in the eyes of God, but is now cloathed, and acceptable vnto him? How can this life (I say) be altogether vncapable of comfort, of consolation? If thou thinkest it is (when as Christians haue this priuiledge, to reioyce in the assurance of their iustification) thou thinkest amisse, and art in a grosse error. *Vse 3.*

LET vs now passe on to the effect which the sence *of*, and ioy *from*, this sweetnesse of iustification worketh, in the desires and vowes of the Church. And that is a continuance of this benefit, in these words; *He shall lodge all night betwixt my breasts*: or (as some reade) *It shall lodge all night betweene my breasts*: or (as others) Optatiuely. *Oh, that he would* (that is, *oh, that my Beloued*) or, *oh that IT may*, (that is, this bundle of *Myrrhe* may) *lodge all night betwixt my breasts.* Howsoeuer the wordes be read, I take the meaning to stand thus; *It is the resolution of mee the Church, that this sweet bundle shall*, or, *It is my heartie desire, that my beloued Christ, and the sweetnesse which I smell in his righteousnesse, may abide with me so long as I am in the night of this world.* The second branch in the second part of the Text.

The reason of the *Paraphrase.*

For *lodging*, is a symbole of continuance, and *breasts* doe note out the will and affections, and so by consequent, the resolution and desire; and *night*, the world. Therefore by *lodging all night betwixt the breasts*, is meant, the abiding of Christ as a *Iustifier*, with the sweetnes of his righteousnesse, in the desires and resolution of a Christian, so long as he is in this world.

I could obserue from hence, thus much; *That they, that are once iustified by Christ, are for euer iustified.* Proue it I could out of *Isa.* 32. 17. *Hos.* 2. towardes the latter end. *Rom.* 11. 29. And by occasion of this, I could tell the doubting and perplexed *soule*, to its singular consolation, that though it be in the night of tribulation, and temptation in this world, yet Christ Iesus will neuer forsake it, but will *pernoctare*, *lodge with it all night*, nothing shall seperate it from the loue of God in Christ Iesus. But there is another maine thing I driue at; and this it is.

Doct. 6. *That it is the resolution, and desire of the true members of the Church, to retaine and keepe all their life long, that sweetnesse which they smell in the righteousnesse of Christ, that ioy which they haue from their assurance of being iustified freely by Him.*

This was *Dauids* resolution; *I will reioyce and be glad in thy mercie* [b], Marke, he contents not himselfe to speake in the time present, *I DOE reioyce*, but he speakes in the Future tense, *I WILL reioyce*, shewing what his minde and purpose was. This was also the DESIRE of that holy man; [c] *One thing haue I DESIRED of the Lord, that I will seeke after; that I may dwell in the house of the Lord, all the dayes of my life, to behold the beautie of the Lord.* And euer and anon, you shall finde that Prophet, crying; *Lord lift thou vp the light of thy countenance vpon mee, and then I shall be safe*, that is, *then I shall haue what I would haue* [d]. *Restore vnto mee the ioy of thy salvation* [e], *that the bones which thou hast broken may reioyce* [f]. Hence it is, that the ioy of Gods people, is called an euerlasting ioy [g]. The complaints of Christians, in the

[b] Psal. 32. 7.
[c] Psal. 24. 7.
[d] Psal. 4.
[e] Psal. 51.
[f] V.
[g] Isa. 61. 7.

time

time of spirituall *desertion*, doe euidently show this. For looke as *Iob* in the time of his adversitie, did bewayle the losse of his former prosperitie, in these termes; [h] *Oh, that I were as in moneths past, as in the dayes when God preserued me: when his candle shined vpon my head, and when by his light I walked through darkenesse. When I washed my steps in butter, and the rockes poured ryvers of Oyle.* So complaine Beleeuers, when they are insensible of those inward comforts, and sweete internall ioyes they were wont to haue; *Oh, that it were with me as in times past, as in the dayes when God refreshed mee, when the candle of his bright countenance shined vpon mee, when by the light of his sweet comforts, I did walke ioyfully through the darkest temptations: Oh, that it were with me as it was when the rocke, Christ Iesus, poured out rivers of ioy vnto mee, to accheere me in the assurance of iustification by his owne blood.* Now what doth this kinde of complaint intimate vnto vs, but that the Church is desirous to retaine that ioy which ariseth from the assurance which shee hath of sharing in the righteousnesse of Christ.

[h] Iob. 29. 2. 3. 6.

Neither need wee marvaile at it, for why, this *sweetnesse*, this *ioy*, which springes from this roote, is one of the most infallible testimonies of the loue of Christ; but choyce loue-tokens (as wee know) are most desiredly kept and retained. Let a Wooer bestow vpon his Loue, but a Nosegay or Muske-ball, as a testimony of his loue; and (if shee takes it so) whatsoeuer shee be carelesse of els, shee will be very carefull to keepe *that*, and still be desiring to recreate her selfe with the sweetnesse of *that*. Inasmuch therefore as ioy in the holy Ghost, is a speciall token of the Church her beloueds good will vnto her, shee must needs be carefull to keepe *that* (except shee be very much out of tune) and still haue *that* bundle betweene her breasts, in the very night time, that is, *that sweetnes in her desires, euen in the deepest, and darkest afflictions.*

Reason.

First of all, doe Christians desire to keepe that ioy which the assurance of their free iustification by Christ doth effect in them? then this showes, that sound and solid ioy, is per-

Vse 1. Information.

manent, and durable. It is not *fleeting*, like the ioy of the *worldling*; it is not *vanishing*, like the ioy of the *hypocrite*; it is not *perishing*, like the ioy of the *Epicure*. *In Gods presence is fulnesse of ioy, and at his right hand* (saith *Dauid* in a Prophe-
Psal. 16. ticall straine of Christ) *are pleasures for euermore*[i]. Now if in His GLORIOVS presence, there be fulnesse of ioy, and euerlasting pleasures; then the ioyes of his *gracious* presence must needs be *durable* also, being the *first* and *beginning* of the *glorious*. I deny not, but that there is a mixture of sorrowes with their ioyes, because it is fit, and needfull, that so it should be; yet this doth not *nullifie* the *perpetuitie* of them, because it doth not annihilate the *essence* of them. Though Christians haue not alwayes a *feeling* of them, yet they haue alwayes the *being* of them. *Myrrhe*, betweene a mans breasts, hath a sweetnes in the night time, though whiles he sleepes, he smells it not: So, allurance of iustification is in the beleeuers heart, and the sweetnesse of it in his soule, though while he slippes into sinne, and is in some sleepie fits of carnall securitie, he be not sensible of the same. To thinke then that the ioy of Gods people, is a fading or transitorie ioy, is a groundles conceite, and a wrong done the honour of Gods mercy, which is the fountaine of it. For *what* God giues his children an hearty desire continually to keepe, *that* will *HE* keepe continually for them.

Vse 2. Exhortation to vnbeleeuers to get this ioy.

Secondly, this is of vse, to exhort and stirre vp all them that want this ioy, to seeke after it, and to endeuour to attaine it. Such earthly things as are most permanent in their owne kinde, are most desired by them that enioy them, euery one will labour after them. *This* ioy is euer durable: They that haue *this* ioy, doe resolue and desire euer to keepe it. Labour therefore, oh, labour (I say) with might and mayne to get it, you that want it. And to helpe you hereto, you must not thinke, that it can be *gotten for gold*, or *that siluer shall be weighed for the price thereof*[k]. But by these meanes.

[k] Iob. 28. 15.

Helpes to true ioy.

1. First, by a godly sorrow for sinne. *Mary Magdalene* was fayne to stand *behinde Christ weeping*, and *to wash his feete*

with

with her teares, before he bad her *Goe in peace*[l]. *Peters* converts were *pricked in their hearts*, before they *could eate their meate with gladnes*[m]. The Iaylor *trembled* before he *reioyced*[n]. They are the *blessed ones which mourne*, that *shalbe comforted*[o]. Let not *them* thinke euer to come to *this* ioy, who driue out of their owne hearts, all consideration of their *owne sinnes*, which they haue *committed*; of *Gods iudgements*, which they haue *deserued*; of *Gods iustice*, which is *prouoked*; of *Gods maiestie*, which is *offended*; that their *hearts* may feele no *smart*, their *soules* may be affected with no *sorrow*, for their transgressions. For if euer thou hast read the *Psalmes* of *Dauid* through, thou hast found *this* to be true, that *they which sow in teares, shall reape in ioy*[p]. Oh, you hard-hearted, and impenitent ones then, who could neuer yet mourn for your sinnes, heare what Saint *Iames* saith, and be aduised by him. *Be afflicted, mourne, and weepe, let your laughter be turned into mourning, and your vaine ioy into heauinesse*[q]: that so mourning, you may be comforted, and (as they, who after they haue endured many a sore tempest by Sea, come to *Arabia*, where *Myrrhe* growes, get it, gather it, and smell on it) so you, after your soules haue beene truely humbled within you, may apprehend the righteousnesse of Christ, and be spiritually rauished with the sweetnesse of it, in such wise, that you may both resolue, and desire, neuer to let it goe.

[l] Luk. 7. 38. 50.
[m] Act. 2. 37. 46.
[n] Act. 16. 26.
[o] Math. 5. 4.
[p] Psal. 30. 6.
[q] Iam. 4. 9.

* Secondly, Get a good conscience; for *that* (as *Salomon* saith) *is a continuall feast*[r]. Well spake an *Ancient*[s], to this purpose; *I intend, brethren, this day to inuite you to a feast of spirituall ioy, which ioy neither the plentie of riches, nor the glory of the world, nor greatnesse of posteritie, nor health of body procureth, but onely puritie of conscience.* And no marvaile; for if an *euill conscience begets a timorous and trembling heart*[t], then a *good conscience* must needes produce a *ioyfull* and *merrie* heart. Now how to get a *good conscience*, I direct elsewhere[u].

* 2. Helpe to get true ioy.
[r] Pro. 15. 15.
[s] *Aug. ad Fr. in Erem Ser. 10. Ad spirituale gaudium hodierno die intendo, &c.*
[t] *Mala conscientia cor tabescens, & trepidans gignit. Muscul. in Psal. 18 p. 182.*
[u] Court of conscience. pag. 50. 51. &c.

* Lastly, because worldlinesse is a great enemie to this ioy, therefore *take heed and beware of couetousnesse*[¶]. Stop thy nostrills

* 3. Helpe to true ioy.
[¶] Luk. 12. 15.

strills full of earth, and the sweetest Odours cannot affect the smell; So, let a man heare the sweetest Doctrines of the Gospell, euen of *free iustification by Christ, &c.* he can smell no sweetnesse in them, he can feele no comfort by them, if his heart be stuffed, and inordinately affected with the things of this life. As therefore thou wouldest reioyce in the assurance of *Gods loue*, make not the world thy *God* to loue.

Vse 3. Lastly. Doth the Church here giue an example to all her sonnes and daughters, in resoluing that this sweetnesse *shall*, in desiring that this sweetnesse *may*, abide in her continually? Then this should teach all those members of the Church, who haue tasted of the ioy of Gods saluation, to endeuour to keepe and maintaine the same. The desires of a good Mother, in good things (especially seconded with care and industry) must be the patterne of the Childrens endeuours. If our Mother the Church hath desired, and endeuoured in ALL ages to keepe this ioy; then WEE, (members of her bodie) in this age, must be carefull not to come behinde her in such desires and endeuours. With how holy a vehemency doth *Paul* enforce this vpon the Church her children, both at *Philippi*, and *Thessalonica*; *Reioyce in the Lord alway, againe, I say reioyce*[x]. *Reioyce euermore*[y]. *In this ioy as a man cannot be too excessiue*[z], for the measure, so he cannot be *too long*, for the time.

[x] Phil. 4. 4.
[y] 1 Thes. 5. 16.
[z] *Pet. Mart. Eth. l. 1. p. 100. Hæc iocunditas vitiosum excessum pati non potest.*

Our Sauiour tells his Disciples, that he would haue *His ioy REMAINE in them*[a]. Say therefore of this thy ioy (thou Christian soule) as *Iob* of his innocencie; *I will not let it goe vntill death.*

[a] Ioh. 15. 11.

Now that thou mayest haue some directions in this case, these Rules will be vsefull for thee.

How to keepe spirituall ioy. 1. *Rule.* First, maintaine thy ioy in the Word, let *that* be the very ioy and reioycing of thy heart. Let neither the pleasures of the flesh, nor the profits of the world, nor the companie nor counsell of carnall friends, make thee giue ouer thy priuate reading, studie, and meditation, in *that*. Let neither the foulnes, nor coldnesse of the weather, nor the length of the

the way, nor the shortnes of the dayes, coole thy forwardnesse, or quayle thy diligence in the *hearing* of *that*. I am perswaded, that *Dauid* did so much *reioyce* in the *fauour* of God, because he did so much *delight* in the *Word* of GOD. So much he seemes to testifie in that 27. *Psalme*. vers. 4. *I desire to dwell in the house of the Lord all my dayes, that I may behold the beautie of the Lord*; As if these words were (after a sort) spoken of purpose, to show, that if wee continue our *delight* in *Gods Temple*, wee shall continue our *sight* of *Gods beautie*, shining vpon vs continually to refresh vs. In the *Word*, wee shall meete with such sweete sentences, such gracious promises, as will strengthen our ioy, as will rayse vs vp out of our heauie and di consolate fits, as will shew Christ vnto vs, as will reveale the vnspeakeable goodnesse of God vnto vs. Experience in the Church of Christ, proues, that many a man and woman, hath gone with a trembling spirit, with a perplexed conscience (because their ioyes were not as they were wont to be) to the hearing of many a Sermon, about the reading of many a Chapter in the Bible, or of some other sweete passages in good Bookes; and they haue met with that *consolation*, that *satisfaction*, that they would not for any thing haue missed off. Let but thy delight then in the *Word* of God *abate*, and I dare boldly tell thee, thou shalt finde as much to doe to maintaine thy ioy in thy iustification, as he, to continue the refreshing of his brayne with sweete flowers, that cares not to come into those Gardens where they grow, or, that, hauing gathered them alreadie, stops them in some corner farre from his nostrills. Be sure therefore still to reioyce in the garden of the Scriptures, and be still plucking and sucking the sweetnesse of them, by private studie, and publique hearing.

2. *Rule*. To keepe spirituall ioy.

Againe, a serious and frequent Meditation, vpon the excellencie of the benefit of *free iustification by Christ*, is a second help for a CHRISTIAN to maintaine his spirituall ioy. The deeper a man diues into the nature of a thing, the more knowledge shall a man haue of the value of that thing,

thing, and sutable to his sight of the worth of it, will his delight in it be. The more sweete flowers are *rubbed*, the more fragrant Odour is extracted from them; yea, though these flowers seeme somewhat dead, yet by *rubbing*, the smell of them is revived; So, could but our faith euer and anon, be rubbing out by divine Meditation, the marrow and spirits (as it were) of this bundle of *Myrrhe*, of this priuiledge, of *partaking* freely in the righteousnesse of Christ Iesus, it is admirable to thinke what abundance of *sweetnesse*, wee shall draw out of the same, to the continuall accheering and refreshing of our soules.

Quest. Yea, but how must I by Meditation rubbe out this sweetnesse?

Answ. I answere, thou must make, the *effects* of *Iustification*, the *Object*, of these thy *Meditations*.

How by meditation to pull sweetnes out of Iustification, *viz.* by meditating on the effect of Iustification.

1. *Effect.* First of all therefore thinke oft with thy selfe, what an excellent thing it is, *of an enemie of God, to be made a friend of God; of one that Once wert at oddes with him, to be set at one with him*: but by vertue of the *righteousnesse of Christ*, thou art *at one* with God, as the Apostle speaketh; *Being iustified by faith, wee haue peace with God, through Iesus Christ our Lord*[b].

[b] Rom. 5. 1.

2. *Effect.* Secondly, meditate what a rare thing it is, that, *whereas thou wert once tyed to a most strict obedience to the Law of God (euen in thine owne person) insomuch that for thy fayling in the least tittle of that obedience, thou shouldest haue smarted for it for euer, now thou art freed from that rigour, Christ hath performed that perfect obedience for thee, and that Euangelicall obedience, which now thou performest* (being sincerely respectiue to all the Commandements) *is acceptable through Christ Iesus*. But this also is an effect of justification, as the same Apostle testifieth, when he saith; *When the fulnesse of time was come, God sent forth his Son, made of a woman, made vnder the Law, to redeeme them that were vnder the Law*[c]. That is,

[c] Gal. 4. 4.

they

they that haue no share in Christ, and his righteousnesse, they are redeemed from the rigour of the Law.

Thirdly, thinke with thy selfe, what an excellent benefit it is to be *freed from the curse of the Law*[d], *to be redeemed from condemnation, and from the wrath that is to come.* But this benefit belongs to them that are iustified. *Being now iustified by his blood, we shall be saued from wrath through Him*[e]. [d] Gal. 3. 13. [e] Rom. 5. 9.

Fourthly, Meditate how great a priuiledge it is to be *freed from the sting of a tormenting conscience, which once thou didst vnder-goe; What a libertie thou hast now ouer what thou hadst then, when the Arrowes of the Almightie did drinke vp thy spirits, and a restlesse, terrified, soule was within thee; and what great oddes there is betwixt thine estate now, and thy case then.* But this freedome from terrors of conscience, comes from *iustification*, as the Prophet *Isaiah* signifieth in the 41. Chapter of his Prophecie, the latter part of the tenth verse, being compared with the first part of the foureteenth, where *Iacob, who is vpheld with the right hand of Gods righteousnesse, is wished* (by the Lord) *not to feare, nor be terrified*; as giuing vs to vnderstand, that terrors of conscience doe not belong to them that are iustified. And in another place of that Booke, they that are *trees of righteousnesse, of the planting of the Lord*[f], or that are the *righteous people*[g], are promised to haue (by Christ their Iustifier) *their broken hearts bound vp, to haue beautie in stead of ashes, the oyle of ioy in stead of mourning, and the garment of gladnesse in stead of the garment of heauinesse*[h]. * That is, as they did to *Cain*, and doe to Reprobates to driue them to desperation.
[f] Isa. 61. 3.
[g] Isa. 60. 21.
[h] Isa. 61. 1. 3.

Fifthly, Meditate what a singular prerogatiue it is to *haue hope in death, and that, wherein they that weare and weare out their dayes in sinne are like to die, either raginglie and distemperedly, as Saul, Iudas, and Iulian did; or else blockishly, like a horse, or Nabal did; thou shalt die quietly, goe to thy graue in*

pence, and although it should be thy portion, to haue sharpe encounters with the Tempter, yet that thou shalt haue victorie, and confidence in the greatest extremitie. But this springeth also from *iustification*, as the Wise-man speaketh; *The righteous* (or the iustified man) *hath hope in death*[i].

i Pro. 14. 32.

Sixtly, Thinke of what a priuiledge it is to haue comfort in the middest of afflictions, and *that, whereas outward troubles and crosses, are tokens of Gods wrath and displeasure to the wicked, they are signes of his loue and fauour towardes thee.* But *this* also thou hast by the *righteousnesse* of *Christ. Being iustified by faith* (saith Paul) *wee glory in tribulations, knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vs*[k].

k Rom. 5. 1. 3. 4. 5.

Lastly, consider seriously, what an inestimable blessing it is to haue euerlasting blisse in the life to come; And, *that,* (*whereas Reprobates shall haue that fearefull sentence, denounced against them, Goe yee cursed, &c.*) *thou art like to heare that sweet voice, speaking to thee; Come thou blessed, inherit the kingdome prepared for thee from the beginning of the world.* But this is another fruit of sharing in the righteousnesse of Christ, if S[t] *Paul* may be beleeued; *Whom he hath iustified, them also hath He glorified*[l]; *That as sinne hath raigned vnto death, euen so might grace raigne through RIGHTEOVSNES vnto ETERNALL LIFE, by Christ Iesus our Lord*[m].

l Rom. 8. 30.

m Rom. 5. 21.

Meditate vpon these things, thou man or woman *greatly beloued*[n]. I tell thee Christian, for want of this meditation, thou art much thine owne enemie. Thou spendest many a day vncheerefully, many an houre vncomfortably, because thou doest not so search into the *worth* of *this bundle of Myrrhe*, by such *Meditations* as thou shouldest. Can the often ruminating on this, *that,* (by vertue of

n Dan. 10. 11. 19.

Christs

Chriſts righteouſneſſe) *thou art at peace with God, freed from the rigour of the Law, redeemed from the curſe of the Law, quiet, truely quiet in thy Conſcience, that thou haſt right to comfort in afflictions, to hope in death, to perfection of bleſſedneſſe at the day of iudgement*; Can (I ſay) can this chuſe, but preſerue in thee, that ſpirituall ioy the Lord hath implanted in thy ſoule? *Giue heed* therefore, *giue heed* to theſe priuiledges, and againe and againe thinke vpon them. So much for the ſecond Rule.

Thirdly, A Chriſtian ſhall preſerue his ioy, by preſer- 3. Helpe to preſerue ioy.
uing his *faith*. *Faith* is the noſtrill of the ſoule (as I told you) which ſendeth this ioy to the heart, from the apprehenſion of *Chriſts righteouſneſſe*, looke therefore how *that* is enfeebled, ſo will the *ioy* be extenuated. They, that would *A Similie.*
haue ſweet ſmells haue free paſſage to the braine, to refreſh the animall ſpirits that be there, muſt haue a care to preuent Vlcers from breeding in the noſtrills, by drying and ſtrengthening the head, that no ſuperfluities (which are the cauſe of ſuch Vlcers) flow out of the head into the noſtrills. So thou that wouldeſt haue the ſweetneſſe of this *Myrrhe*, the ioy of iuſtification to haue paſſage by the noſtrills of faith alwayes to thy ſoule; *Keepe thy heart with all diligence, watch, and obſerue that*, that the excrements and ſuperfluities of *vnbeliefe, doubtings, diſtruſt in Gods prouidence, fleſhly eaſe, giuing way to the loue of earthly things*, like ſo many Vlcers, may not breed in thy *faith*, and *breath* out ſuch an vnkinde and ſtinking Odour, as may ſtop the paſſage of thoſe comforts to thy ſoule, with which once thou wert wont to be refreſhed.

Fourthly, Take heed of ſinne againſt conſcience. The 4. Helpe.
getting of a good conſcience, is (as hath beene ſhewed) a meanes to *come by ioy*. And the *keeping* of a good conſcience is a meanes to *conſerue* ioy: How did *Dauid* eclipſe *his* ioy, and *Peter his*, when as the *one* defiled himſelfe by *adulterie* and *murther*, and the *other* denyed his *Lord* and *Maſter*, both againſt the light of their owne conſciences.

And wherefore is it, that some Christians, who were once wont to reioyce in the sauing health of the God of *Israel*, come to be plunged into deepe fits of distresse, out of which they cannot so soone, and easily recouer themselues, but because they are somewhat more bold with their consciences then it is fit, or lawfull. If thou wouldest walke then *continually* with the white garments of *gladnesse* vpon thy soule, beware thou doe not wound thy soule, by giuing way to any sinne, but endeuour to keepe *a cleare conscience before God*, and *towardes men*, *holding* (as the Apostle adviseth) *the mysterie of faith in a pure conscience* °.

° 1 Tim. 3. 9.

5. Helpe.

To conclude all. In the last place, because a worldly, and carnall ioy, is a great enemie to the spirituall, and sith it is as impossible for a man to *reioyce* (as worldlings doe) *in the world, and the Lord, as to serue two Masters* P: therefore take heed of a *carnall* and *worldly* ioy. * Not that I would haue a Christian, not take comfort in the outward blessings that God hath lent him; For, as he hath *best right* vnto them, so he hath *most* cause to take some *comfort* in them. And not to doe *so*, *Salomon* calls a *vanitie vnder the Sunne* q. But not onely to reioyce in *impietie* against God, in *iniquitie* against man (as profane ones doe) but also to reioyce in the *outward* good blessings of God *excessiuely* or *carnally*, is *that* which I advise euery beleeuer to beware of. If a man should mingle a bunch of *Wormewood* with a bundle of *Myrrhe*, you cannot make me beleeue, there will be so sweet a smell, as the *Myrrhe* alone would yeeld; Euen so, he that admits any transitorie, and worldly thing, at any time, as an equall Obiect of his ioy, with this transcendent treasure of justification, let him tell mee (be he neuer so deare in the eyes of God) whither he depriues not his soule (for the present) of that abundance of comfort, which once the thought of his discharge by Christ, did conuey vnto him. When therefore thou art to solace thy selfe with the vse of the creatures, let thy ioy know a measure, least the

P *Aug. de verb. Dom. Ser. 37. Sicut non potest homo duobus dominis seruire, sic & nemo in hoc seculo potest gaudere et in Domino.*

* A caution.

q Eccles. 5.

vnmea-

vnmeaſurableneſſe of thy worldly ioy, leſſen the meaſure of thy ſpirituall ioy, which this Bundle of *Myrrhe*, the righteouſneſſe of CHRIST IESVS is the ground of.

Theſe are the Rules by which thou mayeſt obtaine thy ioy in juſtification. Thinke on them, make vſe of them. And *heauens*-bleſſing make them beneficiall vnto thy ſoule.

AMEN.

LAVS DEO.